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A treatise on the sacraments
of baptism and the Lord's

A TREATISE
ON
THE SACRAMENTS
OF
BAPTISM
AND
THE LORD'S SUPPER.

BY JOHN CALVIN.

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A TREATISE
ON
THE SACRAMENTS.

1. *The Definition of a Sacrament.*—Beside the preaching of the Gospel, another help of like sort is in the sacraments; of which to have some certain doctrine taught, is much behoveful for us, whereby we may learn both to what end they were ordained, and what is now the use of them. First, it is meet to consider what is a sacrament. It seemeth to me that this shall be a plain and proper definition, if we say that it is an outward sign, wherewith the Lord sealeth to our consciences the promises of his good will toward us, to sustain the weakness of our faith; and we again, on our behalfs, do testify our godliness toward him, as well before him and the angels, as before men. We may also with more briefness define it otherwise, as to call it a testimony of God's favour toward us, confirmed by an outward sign, with a mutual testifying of our godliness toward him. Whethersoever you choose of these definitions, it differeth nothing in sense from that definition of Augustine, which teacheth that a sacrament is a visible sign of a holy thing, or a visible form of invisible grace;

but it doth better and more certainly express the thing itself. For whereas in that briefness there is some darkness, wherein many of the unskilfuller sort are deceived: I thought good in more words to give a fuller sentence, that there should remain no doubt.

2. *The Ancient use of the Word Sacrament.*—For what reason the old writers used this word in that sense, it is not hard to see. For so oft as the old translator would render in Latin this Greek word *Mysterion*, mystery, specially when divine matters were treated of, he translated it sacrament. So to the Ephesians, that he might make known unto us the sacrament of his will. Eph. i. 9, and iii. 2. Again, if yet ye have heard the distribution of the grace of God, which is given me to you-ward, because, according to revelation, the sacrament was made known to me. To the Colossians, the mystery which hath been hidden from ages and generations, but now is manifested to his saints, to whom the Lord would make known the riches of this sacrament, &c. Col. i. 26. Again, to Timothy, a great sacrament of godliness: God is openly showed in the flesh. 1 Tim. iii. 16. He would not say a secret, least he should seem to say somewhat under the greatness of the things. Therefore, he hath put sacrament instead of secret, but of a holy thing. In that signification it is sometimes found among the ecclesiastical writers. And it is well enough known, that those which in Latin are called sacraments, in Greek are mysteries; which expressing of one thing in two several words endeth all contention. And hereby it came to pass, that it was drawn to those signs which had a reverend representation of high and spiritual things. Which Augustine also noteth in one place. It were long, saith he, to dispute of the diversity of signs, which, when they pertain to divine things, are called sacraments. (*Epi. 5. ad Marcel.*)

3. *Sacraments ordained of God as Seals of his Promises, not that they, but we, stood in need of confirmation by such means.*—Now, of this definition which we have set, we understand that a sacrament is never without a promise going before it, but rather is adjoined as a certain addition annexed to it, to this end, that it should confirm and seal the promise itself, and make it more approved unto us, yea, after a certain manner ratified. Which mean the Lord foreseeth to be needful, first for our ignorance and dulness, and then for our weakness; and yet, to speak properly, not so much to confirm his holy word, as to stablish us in the faith thereof. For the truth of God is by itself sound and certain enough, and cannot, from any other where, receive better confirmation than from itself. But our faith, as it is small and weak, unless it be stayed on every side, and be by all means upholden, is by and by shaken, wavereth, staggereth, yea, and fainteth. And herein, verily, the merciful Lord, according to his great tender kindness, tempereth himself to our capacity; that, whereas we are natural men, who always creeping upon the ground, and sticking fast in the flesh, do not think, nor so much as conceive, any spiritual thing, he vouchsafeth even by these earthly elements to guide us unto himself, and in the flesh itself to set forth a mirror of spiritual good things. For if we were unbodily, as Chrysostome saith, he would have given us the very same things naked and unbodily. (*Hom. 60. ad popul.*) Now, because we have souls put within bodies, he giveth spiritual things under visible things. Not because there are such gifts planted in the natures of the things which are set forth to us in the sacraments, but because they were signed by God to this signification.

4. *With the Sacraments the Word of Promise to be joined, not as they join it in the Church of Rome,*

but as Christ did and taught his Disciples after him to do.—And this is it which they commonly say, that a sacrament consisteth of the word and the outward sign. For we must understand the word to be, not that which being whispered without meaning and faith, only with noise as it were with a magical enchantment, hath power to consecrate the element; but which being preached, maketh us to understand what the visible sign meaneth. Therefore, that which was usually done under the tyranny of the Pope, was not without a great profaning of the mysteries. For they thought it enough, if the priest, while the people stood amazedly gazing at it without understanding, did mumble up the form of consecration. Yea, they of set purpose provided this, that no whit of doctrine should thereof come to the people; for they spake all things in Latin before unlearned men. Afterward superstition brake out so far, that they believed that the consecration was not formally made, unless it were with a hoarse whispering sound which few might hear. But Augustine teacheth far otherwise of the sacramental word. Let the word, saith he, be added to the element, and there shall be made a sacrament. (*Hom. in John 13.*) For whence cometh this so great strength to the water, to touch the body and wash the soul, but by the word making it? not because it is spoken, but because it is believed. For in the very word itself, the sound which passeth is one thing, and the power which abideth is another. This is the word of faith which we preach, saith the apostle, Rom. x. 8. Whereupon in the Acts of the Apostles it is said, by faith cleansing their hearts. Acts xv. 9. And Peter the apostle said, by faith, so baptism also saveth us; not the putting away of the filthiness of the flesh, but the answer of a good conscience. 1 Pet. iii. 21. This is the word of faith which we preach, by which, without doubt, that it may be able to cleave,

baptism is also hallowed. . You see how it requireth preaching, whereupon faith may grow. And we need not to labour much in proof hereof, forasmuch as it is clear what Christ did, what he commanded us to do, what the apostles followed, what the purer Church observed. Yea, even from the beginning of the world it is known, that so oft as God offered any sign to the holy fathers, there was added an unseparable knot of doctrine, without which our senses should be made amazed with bare beholding. Therefore, when we hear mention made of the sacramental word, let us understand the promise, which being with a loud voice preached of the minister, may lead the people thither as it were by the hand, whither the sign tendeth and directeth us.

5. *A Sophistical Dilemma to exclude the use of Sacraments.*—Neither are some to be heard who labour to fight against this, with a double horned argument rather subtle than sound. Either, say they, we know, or we know not, that the Word of God, which goeth before the sacrament, is the true will of God. If we know it, then we learn no new thing of the sacrament which followeth after. If we know it not, then neither will the sacrament teach it, whose whole force standeth in the word. Whereunto let this briefly be for an answer, that the seals which are annexed to patents and other public instruments, taken by themselves are nothing, forasmuch as they should be annexed in vain if the parchment had nothing written in it; yet they do not therefore not confirm and seal that which is written when they are added to writings. Neither can they say that this similitude is lately feigned by us, which Paul himself used, calling circumcision a seal, where he purposely laboureth to prove, that circumcision was not righteousness to Abraham, but a sealing of that covenant, by faith whereof he had already been justified before. Rom. iv. 11. And what, I beseech

you, is there that may much offend any man, if we teach that the promise is sealed with sacraments, when of the promises themselves, it is evident that one is confirmed with another? For as every one is manifest, so is it more fit to uphold faith. But the sacraments do both bring most clear promises, and have this peculiar more than the word, that they lively represent them to us as it were painted out in a table. Neither ought that distinction anything to move us, which is wont to be objected between sacraments and seals of patents; that whereas both consist of carnal elements of this world, those cannot suffice, or be meet to seal the promises of God, which are spiritual and everlasting, as these are wont to be annexed to, for sealing of the grants of princes concerning fading and frail things. For a faithful man, when the sacraments are present before his eyes, remaineth not in that fleshly sight, but by those degrees of proportion, which I have spoken of, he riseth up with godly consideration to the high mysteries which lie hidden in the sacraments.

6. *Sacraments as Seals, Pictures, Pillars, Glasses.*
—And since the Lord calleth his promises, covenants, Gen. vi. 18, and ix. 9, and xvii. 21, and his sacraments seals of his covenants; a similitude may well be brought from the covenants of men. What effect can the killing of a sow have, if words were not used, yea, unless they went before; for swine are many times killed without any more inward or higher mystery? What can the giving of a man's right hand do, since oftentimes hands are matched with enmity? But when words have gone before, by such signs the laws of covenants are established though they were first conceived, made, and decreed in words. Therefore sacraments are exercises which make the credit of the Word of God more certain unto us: and because we are carnal, they are delivered under carnal things, that so they should instruct us according to the

dulness of our capacity, and guide us by the hand as schoolmasters guide children. For this reason Augustine calleth a sacrament a visible word, because it representeth the promises of God, as it were, painted in a picture, and setteth them before our sight curiously expressed and as in an image. Other similitudes also may be brought, whereby sacraments may be more plainly set out, as if we call them pillars of our faith. For a building standeth and resteth upon the foundation, yet by setting pillars under it is more surely established; so faith resteth upon the Word of God, as upon a foundation; but when the sacraments are added it stayeth yet more soundly upon them as upon pillars. Or if we call them looking-glasses, in which we may behold the riches of the grace of God, which he giveth us. For, as we have already said, he doth, in them, manifestly show himself to us, so much as is given to our dulness to know, and he doth more expressly testify his good will and love toward us than by his Word.

7. *Sacraments though Administered to the Wicked are testimonies, nevertheless, of the good will of God, and effectual to augment Faith.*—Neither do they reason justly, when they labour to prove hereby that they are not testimonies of the grace of God, because they are also given to the wicked, who yet do not thereby feel God more favourable to them, but rather procure to themselves more grievous condemnation. For, by the same argument, neither should the Gospel, which is heard and despised by many, be the testimony of the grace of God, nor yet Christ himself, who was seen and known of many, of whom very few received him. The like we may also see in patents. For a great part of the multitude laugh at and scorn that authentic seal, though they know that it proceeded from the prince to seal his will withal. Some regard it not as a thing not pertaining to them.

Some also abhor it. So that considering this equal relation to both, the same similitude which I have above used, ought more and more to be liked. Therefore, it is certain that the Lord doth offer unto us mercy and a pledge of his grace both in his holy Word and in the sacraments; but the same is not received but by them who receive the Word and sacraments with sure faith; like as Christ is offered by the Father unto the salvation of all, yet he is not acknowledged and received by all. Augustine, in one place, intending to declare the same, said that the effectualness of the Word is showed forth in the sacrament, not because it is spoken, but because it is believed. Therefore Paul, when he speaketh to the faithful, so treateth of sacraments that he includeth the communion of Christ in them, as when he saith, Gal. iii. 27, all ye that are baptized, have put on Christ. Again, 1 Cor. xii. 13, we are all one body and one spirit who are baptized in Christ. But when he speaketh of the wrong use of sacraments, he giveth no more to it than to cold and useless figures. Whereby he signifieth that, though the wicked and hypocrites with their perverseness do either oppress, darken, or hinder the effect of the grace of God in the sacraments, yet that hindereth not but that where and so oft as it pleaseth God, they may both bring a true testimony of the communicating of Christ, and the Spirit of God himself may deliver and perform that which they promise. We determine, therefore, that sacraments are truly called testimonies of the grace of God, and as it were certain seals of the good will which he beareth towards us; which by sealing it unto us, do, by this means, sustain, nourish, confirm, and increase our faith. As for the reasons which some are wont to object against this sentence, they are too trifling and weak. They say that if our faith be good, it cannot be made better: for they say that it is no faith, but which without shaking sted-

fastly, and without withdrawing, resteth upon the mercy of God. It had been better for such to pray with the apostles, Luke xvii. 5, that the Lord would increase their faith, than carelessly to pretend such a perfection of faith, which never any of the sons of men have obtained, nor shall obtain in this life. Let them answer what manner of faith they think that he had who said, Mark ix. 24, I believe, Lord, help my unbelief. For even that faith, though it was but a begun faith, was a good faith, and might be made better when unbelief was taken away. But they are confuted by no stronger arguments than their own conscience. For if they confess themselves sinners, (which whether they will or no, they cannot deny,) they must needs impute the same to the imperfection of their faith.

S. *Though we believe with all our hearts, and though it be the Work of the Holy Ghost, to begin, maintain, and perfect Faith, yet the Sacraments are not hereby proved ineffectual to increase Faith.*— But, say they, Acts viii. 37, Philip answered the eunuch, that he might be baptized, if he believed with all his heart. What place hath the confirmation of baptism here, where faith filleth the whole heart? Again, I ask them whether they do not feel a good part of their heart void of faith: whether they do not daily acknowledge new increases. The heathen man gloried that he waxed old with learning. Therefore we Christians are very miserable, if we wax old and profit nothing, whose faith ought to go forward by all degrees of ages, till it grow into a perfect man. Eph. iv. 15. Therefore, in this place to believe with all the heart, is not perfectly to believe Christ, but only from the heart and with a sincere mind to embrace him; not to be with him, but with full fervent affection to hunger, and thirst, and sigh toward him. This is the manner of the Scripture to say that it is done with the whole heart, which it means to be done sincerely and

heartily. Of this sort are these sayings: Psal. cxix. 10; cxi. 1, and cxxxviii. 1. I have with all my heart sought thee. I will confess to thee with all my heart, and such other. As on the other side, where it rebuketh guileful and deceitful men, it useth to reproach them with a double. Psal. xii. 2. Then they say further, that if faith be increased by sacraments, the Holy Ghost is given in vain, whose strength and work it is to begin, maintain, and perfect faith. I grant, indeed, that faith is the proper and whole work of the Holy Ghost, by whom being enlightened we know God and the treasure of his goodness, and without whose light our mind is so blind, that it can see nothing, so senseless, that it can smell nothing of spiritual things. But for one benefit of God which they set forth, we consider three. For, first, the Lord teacheth and instructeth us with his Word; then he strengtheneth us with the sacraments: last of all, he shineth into our minds with the light of his Holy Spirit, and openeth an entry for the Word and sacraments into our hearts, which otherwise should but strike our ears, and be present before our eyes, and not move the inward parts.

9. *How the Sacraments are said to confirm Faith.*—Wherefore, as touching the confirmation and increase of faith, I would have the reader warned (which I think I have already in plain words expressed) that I do assign that ministry to the sacraments, not as though I thought that there is always in them I know not what secret force, by which of themselves they are able to further or confirm faith, but because they are ordained by the Lord to this end, that they should serve to the stablishing and increasing of faith. But then only they truly perform their office, when that inward schoolmaster and spirit comes along with them, by whose power only both the heart is pierced, and the affections moved, and the entry is set open for the

d sacraments into our souls. If he be absent, sacraments can do no more to our minds, than if the brightness of the sun should shine upon blind eyes, or a voice sound to deaf ears. Therefore I make such a division between the spirit and sacraments, that the power of working may remain with the spirit, and to the sacraments, be left only the ministration, yea, and the same empty and trifling without the working of the spirit; but of much effectualness, when he inwardly worketh and putteth forth his force. Now it is plain in what manner, according to this sentence, a godly mind is confirmed in the faith by the sacraments, that is to say, as the eyes see by the brightness of the sun, and the ears hear by the sound of the voice; of which the eyes should not perceive any light, unless they had a sight in themselves that might naturally be enlightened, and the ears should in vain be knocked at with any crying whatsoever it were, unless they were naturally made fit to hear. But if it be true, which ought at once to be determined among us, that what the sight worketh in our eyes to seeing of the light, what the hearing worketh in our ears to the perceiving of a voice, the same is the work of the Holy Ghost in our hearts, both to the conceiving, sustaining, cherishing and stablishing of faith; then both these things likewise follow, that the sacraments do not at all profit without the power of the Holy Ghost, and that nothing hinders but that in hearts already taught by that schoolmaster, they may make faith both stronger, and increase it more. Only there is this difference, that the power of hearing and seeing is naturally set in our ears and eyes; but Christ, beside the measure of nature, doth by special grace work the same in our minds.

10. *By this doctrine concerning the force of the Sacraments nothing is taken from the Power of the Holy Ghost.*—Whereby those objections, also, which

trouble some men, are dissolved; that if we ascribe to creatures either the increase or confirmation of faith, there is wrong done to the Spirit of God, whom we ought to acknowledge the only author thereof. For we neither take from him either the praise of confirming or increasing it; but we rather affirm, when we say that he increaseth and confirmeth faith, we mean nothing else but with his inward enlightening to prepare our minds to receive that confirming which is set forth by the sacraments. But if it be yet too darkly spoken, it shall be made very clear by a similitude which I will bring. If thou purpose with words to persuade a man to do any thing, thou wilt search out all the reasons, whereby he may be drawn to thy opinion, and may be, in a manner, subdued to obey thy council. But thou hast not hitherto prevailed, unless he likewise have a piercing and sharp judgment, whereby he may weigh what pith is in thy reasons, and also have a tractable wit and ready to hearken to teaching. Finally, unless he have conceived such an opinion of thy faithfulness and wisdom, as may be to him like a certain fore-judgment to cause him to subscribe. For there are many stubborn heads, which a man can never bow with any reasons: and, also, where credit is suspected, where authority is despised, little good is done even with those who are willing to learn. On the other side, if all those things concur, they will certainly bring the hearer, to whom thou givest counsel, to obey the same, which otherwise he would have laughed to scorn. The same work, also, the Spirit worketh in us. For, lest the Word should beat our ears in vain,—lest the sacraments should strike our eyes in vain, he showeth us that it is God who speaketh therein, softeneth the stubbornness of our heart, and frameth it to the obedience which is due to the Word of the Lord. Finally, he conveyeth those outward words and sacraments from the ears into the soul. Therefore, both the Word

and the sacraments confirm our faith, when they set before our eyes the good will of the heavenly Father towards us, by which knowledge the steadfastness of our faith standeth fast, and the strength of it increaseth: the Spirit confirmeth it, when engraving the same confirmation in our minds, he maketh it effectual. In the meantime, the Father of lights cannot be forbidden, but as he enlighteneth the bodily eyes with the beams of the sun, so he may enlighten our minds with sacraments, as with a brightness set mean between.

11. *As by the Sacraments, so also by the Word, Faith is sown, increased, and brought to ripeness through the forcible operation of the Spirit.*— Which property the Lord taught was in his outward word, when, in the parable, he calleth it seed. Matt. xiii. 4. For as seed, if it fall upon a desart and untilled piece of ground, will die; but if it be thrown upon arable land well manured and tilled, it will bring forth fruit with very good increase; so the Word of God, if it light upon a stiff neck, it will grow barren as that which is sown upon sand; but if it light upon a soul manured with the hand of the heavenly Spirit, it will be very fruitful. But if the reason of seed and of the word be like; as we say that from seed corn both springeth, increaseth, and groweth up to ripeness, why may we not say that faith taketh from the Word of God both beginning, increase, and perfection? Paul very well expresseth both these things in sundry places. For, when he puts the Corinthians in remembrance how effectually God used his labour, he glorieth that he hath the ministry of the Spirit, as though the power of the Holy Ghost were, with an inseparable knot, joined with his preaching, to enlighten and thoroughly move the mind. 2 Cor. ii. 4. But, in another place, when he intends to admonish them, of what force the Word of God is of itself being preached by man, he compareth the ministers to husbandmen, who, when

they have bestowed their labour and travail in tilling the earth have no more to do. 1 Cor. iii. 6. But what profit should tilling, sowing, and watering yield, unless that which is sown receive life by heavenly benefit? Therefore, he concludeth, that both he that planteth and he that watereth are nothing; but that all things are to be ascribed to God, who alone giveth the increase. Therefore, the apostles, in their preaching, utter the power of the Spirit, so far as God useth the instruments ordained by himself to set forth his spiritual grace. Yet we must keep still that distinction, and remember what man is able to do by himself, and what is proper to God.

12. *When Sacraments are removed to take away men's confidence in those things which were thereby confirmed, this shows them to be means whereby Faith groweth, yet so that no power proper unto God be transcribed from him to them.*—Sacraments are such confirmations of our faith, that many times when the Lord intends to take away the confidence of the things that are by him promised in the sacraments, he taketh away the sacraments themselves. When he spoileth and thrusteth away Adam from the gift of immortality, he saith, Gen. iii. 3, Let him not eat of the fruit of life, lest he live for ever. What saith he? Could that fruit restore to Adam his uncorruption, from which he is now fallen? No. But this is all one as if he had said: Lest he should enjoy a vain confidence if he keep still the sign of my promise, let that be taken away from him which might bring him some hope of immortality. After this manner, when the apostle exhorteth the Ephesians, Eph. ii. 12, to remember that they were strangers from the covenants, aliens from the fellowship of Israel, without God, and without Christ, he saith that they were not partakers of circumcision. Whereby he doth (by figure of transnomination) sig-

nify that they were excluded from the promise itself, who had not received the sign of the promise. To their other objection, that the glory of God is conveyed to creatures, to whom so much power is ascribed, and that thereby it is so far diminished, we have in readiness to answer that we set no power in creatures. Only this we say, that God useth such means and instruments as he seeth expedient; that all things may serve his glory, forasmuch as he is Lord and Judge of all. Therefore, as by bread and other nourishment he feedeth our body; as by the sun he enlighteneth the world; as by the fire he warmeth; yet neither bread, the sun, nor fire, are any thing but so far as by those instruments he distributes his blessings unto us: so spiritually he nourisheth faith by the sacraments, whose only office is to set his promises before our eyes to be looked upon, and to be pledges unto us of them. And as it is our duty to place no confidence in the creatures, which by the liberality and bounty of God are ordained to our use, and by the ministry whereof he giveth us his gifts, nor to have them in admiration, and praise them as causes of our good; so neither ought our confidence to rest finally in the sacraments, nor the glory of God to be transferred unto them; but forsaking all things, our faith and confession ought to rise up to Him the author both of the sacraments and of all things.

13. *The word Sacrament translated from the military to the Christian profession; the power which Sacraments have in augmenting Faith not thereby disapproved.*—Whereas some bring an argument out of the very word sacrament, it is not good. A sacrament, say they, though it hath, among allowed authors, many significations, yet it hath but one which agreeth with the signs; that is, whereby it signifieth that solemn oath which the soldier maketh to his captain when he entereth into the profession of a soldier.

For as by that oath of warfare, new soldiers pledge their faith to the captain, and profess to be his soldiers, so by our signs we profess Christ our captain, and testify that we serve under his banner. They add similitudes to make the matter more plain. As a gown made the Romans known from the Greeks who wore cloaks; as the very ranks of men at Rome were discerned by their several signs; the degree of senators from the degree of knights, by a purple coat and picked shoes; again, a knight from a commoner, by a ring; so we bear our signs that may make us known from profane men. But by the things above said, it is evident that the old writers, who gave to the signs the name of sacraments, had no regard how this word was used among Latin writers, but for their own purpose feigned this new signification, whereby they signified only holy signs. But if we will search the matter more deeply, it may seem that they have with the same relation applied this word to such a signification, wherewith they have removed the name of faith to that sense wherein it is now used. For whereas faith is a truth in performing promises, yet they have called faith an assurance, or sure persuasion which is had of the truth itself. Likewise, whereas a sacrament is the soldier's part whereby he voweth himself to his captain, they have made it the captain's part, whereby he receiveth soldiers into rooms of service. For by the sacrament the Lord doth promise that he will be our God, and that we shall be his people. But we pass over such subtilties, as I think I have proved with plain enough arguments, that they had respect to nothing else but to signify that these are signs of holy and spiritual things. We receive indeed the similitudes which they bring of outward tokens; but we allow not that that which is the last point in the sacraments, is by them set for the chief and only thing. But this is the first point that they

should serve our faith before God; the latter point that they should testify our confession before men. According to this latter consideration those similitudes have place. But in the meantime, let that first point remain: because otherwise (as we have already proved) the mysteries should be but cold, unless they were helps to our faith, and additions to doctrine ordained to the same use and end.

14. *As by some too little, so by others too much force is ascribed unto Sacraments.*—Again, we must be warned that as these men weaken the force, and utterly overthrow the use of sacraments; so, on the contrary, there are some who feign to sacraments I wot not what secret virtues, which are no where read to be put in them by God. By which error the simple and unlearned are dangerously deceived, while they are taught to seek the gifts of God where they cannot be found, and are by little and little drawn away from God, to embrace mere vanity instead of his verity. For the sophistical schools have taught with one consent, that the sacraments of the new law; that is to say, those which are now in use in the Christian Church, justify and give grace, if we do not stop it by some deadly sin. It cannot be expressed how pernicious and pestilent this opinion is, and so much the more, because many ages heretofore, to the great loss of the Church, it hath prevailed in a great part of the world. Truly it is utterly devilish. For when it promiseth righteousness without faith, it driveth souls headlong into destruction. Then because it fetcheth the cause of righteousness from the sacraments, it bindeth the miserable minds of men, already bending naturally too much to the earth, with this superstition that they rather rest in the sight of a bodily thing than of God himself. Which two things I would to God we had not so proved in experience, so they need not any long proof. But what is a sacrament taken with-

out faith, but the most certain destruction of the Church? For as nothing is to be looked for therefrom without the promise, and the promise doth no less threaten wrath to the unfaithful, than it offereth grace to the faithful; he is deceived who thinketh that there is any more given him by the sacraments, than that which, being offered by the Word of God, he receiveth by faith. Whence another thing also is gathered, that the affiance of salvation dependeth not upon the partaking of the sacrament, as though justification consisted therein, which we know to be reposed in Christ only, and to be communicated unto us, no less by the preaching of the Gospel, than by the sealing of the sacrament; and without that it cannot stand. So true is that which Augustine also writeth, (*Libr. 4 de quæst. vet. testament.*) that invisible sanctification may be without a visible sign, and again, that a visible sign may be without true sanctification. For (as he also writeth, in another place, *Lib. 5, de. bap. cont. Donat. cap. 14.*) men do put on Christ sometimes by the receiving of a sacrament, sometimes by the sanctification of life. And that first point may be common both to good and evil; but the other is proper to the good and godly.

15. *Hidden grace not always joined with the visible sign of the Sacraments.*—Hence cometh that distinction, if it be well understood, which the same Augustine hath often observed between a sacrament and the thing of the sacrament. For it not only signifieth that the figure and truth are there contained, but that they are not so joined together but that they may be separated; and that even in the very conjoining the thing must always be discerned from the sign, that we give not to the one that which belongeth to the other. He speaketh of the separation, when he writeth that the sacraments work in the elect only that which they figure. Again, when he writeth thus of the Jews; when the sacra-

ments were common to all, the grace was not common, which is the power of the sacraments. So now, also, the washing of regeneration is common to all; but the grace itself, whereby the members of Christ are regenerate with their head, is not common to all. Again, in another place of the Supper of the Lord, we, also, at this day, receive visible meat. But the sacrament is one thing, and the power of the sacrament another thing. What is this, that many receive of the altar and die, and in receiving to die? For the Lord's morsel was poison to Judas, not because he received a bad thing, but because, he being evil, received a good thing evilly. A little after; the sacrament of this thing, that is of the unity of the body and blood of Christ, is somewhat prepared on the Lord's table daily, somewhere by certain distances of days; and thereof is received into life by some, and into destruction by some. But the thing itself, whereof it is a sacrament, is received into life by all men, but unto destruction by no man, whoever is partaker of it. And a little before he had said, he shall not die who eateth; but he who pertaineth to the power of the sacrament, not to the visible sacrament; who eateth within, not without; who eateth with the heart, not he who presseth with his tooth. Thus, you hear everywhere, that a sacrament is so separated from his own truth by the unworthiness of the receiver, that there remaineth nothing but a vain and unprofitable figure. But that thou mayest not have a sign void of truth, but the thing with the sign, thou must conceive, by faith, the word which is there inclosed. So how much thou shalt, by the sacraments, profit in communicating of Christ, so much profit shalt thou take of them.

16. *Christ the substance of all Sacraments and the only cause of righteousness; the Sacraments effectual means to nourish the knowledge of Christ, though the wicked lacking faith not nourished by them.—If*

this be somewhat dark because of the shortness, I will set it out in more words. I say that Christ is the matter, or (if thou wilt) the substance of all sacraments; for as much as in him they have all their perfection, and do promise nothing without him. So much less tolerable is the error of Peter Lombard, who doth expressly make them causes of righteousness and salvation, whereof they are only parts. Therefore, bidding all causes farewell, which man's wit doth imagine to itself, we ought to stay in this one cause. Therefore, how much we are by their ministry helped to the nourishing, confirming, and increasing of the true knowledge of Christ in us, and to the possessing of him more fully, and to the enjoying of his riches, so much effectualness they have with us. But that is done when with true faith we receive that which is there offered. Do the wicked then (wilt thou say) bring to pass by their unthankfulness, that the ordinances of God are void and turn to nothing? I answer, that what I have said, is not so to be taken, as though the efficacy and truth of the sacrament did depend upon the state or will of him that receiveth it. For that which God hath ordained remaineth stedfast and keepeth still its nature, however men vary. But since it is one thing to offer, and another to receive, nothing hinders but that the sign hallowed by the Word of God may be indeed that which it is called, and keep its own force, and yet that there come thereby no profit to an evil doer and wicked man. But Augustine doth in few words well solve this question. If (saith he) thou receivest carnally, it ceaseth not to be spiritual, but it is not so to thee. But as Augustine hath in the aforesaid places showed that a sacrament is a thing of no worth, if it be separated from the truth thereof, so in another place he giveth warning that even in the very conjoining there needeth a distinction, lest we rest too much in the outward sign.

As (saith he) to follow the letter, and to take the signs in instead of the things, is a point of servile weakness; so to expound the signs unprofitably is a point of evil wandering error. He nameth two faults which are here to be avoided, the one when we so take the signs as though they were given in vain, and when with abasing or diminishing their secret significations by our enviousness we bring to pass that they bring us no profit at all. The other, when in not raising our minds beyond the visible sign, we give to the sacraments the praise of all those good things which are not given us but by Christ only, and that by the Holy Ghost, who maketh us partakers of Christ himself; and indeed by the help of the outward signs, which if they allure us to Christ, when they are wrested in another way, the whole profit of them is unworthily overthrown.

17. *Christ set forth as by the Word, so by the Sacraments neither available without faith, to whom they are available, in them they work not by secret included force; grace cometh with the Sacraments, not from the Sacraments, but from God.*—Wherefore let this remain certain, that there is no other use of the sacraments than of the Word of God; which is to offer and set forth Christ unto us, and in him the treasures of heavenly grace, but they avail or profit nothing except when received by faith; even as wine, oil, or any other liquor, though you pour it on largely, yet it will run by and perish, unless the vessel's mouth be open to receive it, and the vessel though it be wet round about the side will, nevertheless, remain void and empty within. Beside this we must beware, lest those things which have been written by the old writers, somewhat too vain gloriously to amplify the dignity of sacraments, which lead us away into an error near this: namely, that we should think that there is some secret power knit and fastened to

the sacraments, that they can of themselves give us the graces of the Holy Ghost, as wine is given in the cup ; whereas only this office is appointed to them by God, to testify and establish to us the good will of God towards us, and profit no further unless the Holy Ghost join himself to them, who can open our minds and hearts, and make us partakers of this testimony, wherein also clearly appear divers and several graces of God. For the sacraments, as we have above touched, are that thing to us of God, which to men are messengers of joyful things, or earnestes in confirming of bargains, which do not, of themselves, give any grace, but tell and show us, and (as they are earnestes and tokens) do ratify unto us those things that are given us by the liberality of God. The Holy Ghost (whom the sacraments do not in common, without difference, bring to all men, but whom the Lord peculiarly giveth to them that are his) is he that bringeth the graces of God with him, who giveth to the sacraments place in us, who maketh them to bring forth fruit. But though we do not deny that God himself, with the power of his Spirit, is present with his own institution, lest the ministration which he hath ordained of the sacraments should be fruitless and vain : yet we affirm that the inward grace of the Spirit, as it is separated from the outward ministry, so ought to be separately weighed and considered. God, therefore, truly performeth indeed whatsoever he promiseth and figureth in signs ; neither doth the signs want their effect, that the author of them may be proved true and faithful. The question here is only whether God worketh by his own and by inward power, as they call it, or resigneth his office to outward signs. But we affirm, that whatever instruments he use, his original working is nothing hindered thereby. When this is taught, concerning the sacraments, both their dignity is honourably set out, and their use is plainly showed, and their profitable-

ness is abundantly reported, and the best mean in all these things is retained, that neither any thing is attributed to them which ought not, nor again any thing taken from them which is not proper to be taken from them. In the meantime, that feigned device is taken away, whereby the cause of justification and power of the Holy Ghost, is inclosed in elements as in vessels or waggons, and that principal force which hath been omitted of others, is expressly set out. Here, also, it is to be noted, that God inwardly worketh that which the minister figureth and testifieth by outward action; lest that be given to a mortal man which God claimeth to himself alone. The same thing, also, doth Augustine wisely touch. How, saith he, doth both Moses sanctify and God; not Moses for God, but Moses with visible sacraments by his ministry, and God with invisible grace by his Holy Spirit; where, also, is the whole fruit of visible sacraments. For without this sanctification of invisible grace, what do those visible sacraments profit?

18. *Things sometimes natural, and sometimes miraculous, used for sacraments.*—The name of sacrament, as we have hitherto treated of the nature of it, doth generally contain all the signs that ever God gave to men, to certify and assure them of the truth of his promises. Those he sometimes willed to remain in natural things, sometimes he delivered them in miracles. Of the first kind, these are examples, as when he gave Adam and Eve the tree of life as an earnest of immortality, that they might assure themselves of it, so long as they did eat of the fruit thereof. Gen. ii. 17, and iii. 3. And when he set the rainbow for a monument to Noah and his posterity, that he would no more, from thenceforth, destroy the earth by the overflowing of water. Gen. ix. 13. These Adam and Noah had for sacraments. Not that the tree did give them immortality, which it could not give to itself; nor that the

bow (which is but a striking back of a sunbeam upon the clouds against it) was of force to hold in the waters : but because they had a mark graven in them by the Word of God, that they should be examples and seals of his covenant. And the tree was a tree before, and the bow a bow. When they were written upon with the Word of God, then a new form was put into them, that they should begin to be that which they were not before. That no man may think these things spoken without cause, the bow itself is at this day also a witness of that covenant which God made with Noah ; which bow, so oft as we behold, we read this promise of God written in it, that the earth shall never be destroyed with overflowing of waters. Therefore if any foolish philosopher, to mock the simplicity of our faith, do affirm that such variety of colours do naturally arise from reflected beams and a cloud set against them ; let us grant it indeed, but let us laugh to scorn his senseless folly, who doth not acknowledge God the Lord and governor of nature ; who at his pleasure useth all the elements to the service of his own glory. If he had imprinted such tokens in the sun, the stars, the earth, stones, and such like, they should all have been sacraments to us. Why are not uncoined and coined silver both of one value, since they are both one metal ? because the one hath nothing but what it is natural ; when it is struck with a common mark, it is made money, and receiveth a new value. And shall not God be able to mark his creatures with his word, that they may be made sacraments, which before were naked elements ? Of the second kind these were examples, when he showed to Abraham a light in a smoking oven, Gen. xv. 17 ; when he watereth the fleece with dew, the earth remaining dry ; again he watered the earth, the fleece being untouched, to promise victory to Gideon, Judges vi. 37 ; when he drew the shadow of the dial

ten degrees backward, to promise safety to Hezekiah, 2 Kings xx. 9, and Isa. xxxviii. 7. These things, when they were done to relieve and confirm the weakness of their faith, were then also sacraments.

19. *Sacraments on God's behalf testimonies of Grace; on ours, notes and marks of profession.*—But our present purpose is, to discourse peculiarly of those sacraments, which the Lord appointed to be ordinary in his Church to nourish his worshippers and servants into one faith and the confession of one faith. For, to use the words of Augustine, men can be settled together into no name of religion either true or false, unless they be bound together with some fellowship of visible signs and sacraments. Since, therefore, the most good father foresaw this necessity, he did from the beginning ordain certain exercises of godliness for his servants, which, afterwards, Satan, by turning them to wicked and superstitious worshippings, hath many ways depraved and corrupted. Hence came those solemn professions of the Gentiles into their holy orders, and other bastard usages; which, though they were full of error and superstition, yet they also were therewith a proof that men could not, in profession of religion, be without such outward signs. But because they were neither grounded upon the Word of God, nor were referred to that truth whereunto all signs ought to be directed, they are unworthy to be spoken of where mention is made of the holy signs which are ordained by God, and have not swerved from their foundation, that is, that they should be helps to true godliness. They consist not of bare signs, as were the bow and the tree, but upon ceremonies, or rather the signs that are here given are ceremonies. But as it is above said, that they are on the Lord's behalf testimonies of grace and salvation, so they are again, on our behalf, marks of profession, by which we openly swear to the name of God, for

our parts binding our faith unto him. Therefore, Chrysostome in one place fitly calleth them covenantings, whereby God bindeth himself in league with us, and we are bound to purity and holiness of life, because there is made a mutual form of covenanting between God and us. For as the Lord therein promiseth that he will cancel and blot out whatever guilt and penalty we have contracted by offending, and doth reconcile us to himself in his only begotten Son: so we again, on our behalf, by this profession bind ourselves unto him to follow godliness and innocency; so that a man may rightly say that such sacraments are ceremonies by which God will exercise his people first to the nourishing, stirring up, and strengthening of faith inwardly than to the testifying of religion before men.

20. *Sacraments before Christ, and after, and the scope of both.*—And these sacraments also were different, after the divers order of time, according to the distribution whereby it pleaseth the Lord to show himself after this or that manner to men. For to Abraham and his posterity circumcision was commanded, Gen. xvii. 10, whereunto afterward purifyings and sacrifices, and other ceremonies were added by the law of Moses. Levit. x. These were the sacraments of the Jews until the coming of Christ, at whose coming those being abrogate, two sacraments were ordained, which the Christian Church now useth, Baptism and the Supper of the Lord. Matth. xxviii. 19, and xxvi. 26. I speak of those that were ordained for the use of the whole church. As for the laying on of hands, whereby the ministers of the church are entered into their office, as I do not unwillingly suffer it to be called a sacrament, so I do not reckon it among the ordinary sacraments. As for the rest which are commonly called sacraments, what they are to be accounted, we shall see by and by. Howbeit, the old

sacraments also had respect to the same mark whereunto ours tend, that is, direct, and in a manner lead us by the hand to Christ, or rather as images to represent him, and show him forth to be known. For as we have already taught, that they are certain seals wherewith the promises of God are sealed; and where it is most certain that there was never any promise offered of God to men but in Christ; that they may teach us of some promise of God, they must needs show Christ. Whereunto pertaineth that heavenly pattern of the tabernacle and of the worshipping in the law, which was given to Moses in the Mount. One only difference there is, that those did shadow out Christ being promised, when he was yet looked for; these do testify him already given and delivered.

21. *The intent of Circumcision, Purifyings, and Sacrifices of the Law.*—When these things shall all be particularly, and each one separately declared, they will be made much plainer. Circumcision was to the Jews a sign, whereby they were put in mind, that whatsoever cometh of the seed of man, that is to say, the whole nature of man is corrupt, and hath need of pruning. Moreover, it was a teaching and token of remembrance, whereby they should confirm themselves in the promise given to Abraham concerning that blessed seed, in whom all the nations of the earth were to be blessed, Gen. xxii. 18; from whom they had their own blessing to be looked for. Now, that healthful seed (as we are taught of Paul, Gal. iii. 16,) was Christ, in whom alone they hoped that they should recover that which they had lost in Adam. Wherefore circumcision was to them the same thing which Paul saith that it was to Abraham, namely, the seal of the righteousness of faith; that is to say, the seal whereby they should be more certainly assured that their faith, wherewith they looked for that seed, should be accounted to them of God for righteousness. Rom. iv. 11. But we shall

on a more proper occasion, in another place, go through with the comparison of circumcision and baptism. Baptisings and purifyings did set before their eyes their own uncleanness, filthiness, and pollution, wherewith they were defiled in their own nature; but they promised another washing, whereby all their filthinesses should be wiped and washed away. Heb. ix. 1. And this washing was Christ, with whose blood being washed, we bring his cleanness into the sight of God, that it may hide all our defilings. 1 John i. 7; Rev. i. 5. Their sacrifices did accuse them of wickedness, and also taught that it was necessary that there should be some satisfaction which should be paid to the judgment of God. That for this there should be some one chief bishop, a mediator between God and men, which should satisfy God by shedding of blood and by offering of a sacrifice, which should suffice for the forgiveness of sins. This chief priest was Christ; he himself shed his own blood; he himself was the sacrifice, for he offered himself obedient to his father unto death, by which obedience he took away the disobedience of man, who had provoked the displeasure of God. Heb. iv. 14, and v. 5, and ix. 11; Phil. ii. 8; Rom. v. 19.

22. *The Sacraments of the New Testament, Baptism and the Supper of the Lord, wherein Christ shineth more clearly than in the Sacraments of the Old.*—As for our sacraments, they do so much more clearly present Christ unto us, as he was more nearly showed to men, since he hath been truly delivered of his father such as he had been promised. For baptism testifieth unto us that we are cleansed and washed, the supper of thanksgiving testifieth that we are redeemed. In water is figured washing, in blood satisfaction. These two things are found in Christ, which (as John saith) came in water and blood; that is to say, that he might cleanse and redeem. Of which

thing the Spirit of God also is a witness. Yea, there are three witness in one, water, blood, and spirit. 1 John v. 6. In water and blood we have a testimony of cleansing and redeeming; but the Spirit, the principal witness, bringeth unto us assured credit of such witnessing. This high mystery hath notably well been showed us in the cross of Christ, when water and blood flowed out of his holy side, John xix. 34; which side, for that cause, Augustine justly called the fountain of our sacraments, of which yet we must treat somewhat more at large. There is no doubt, but that more plentiful grace also of the Spirit doth here show forth itself if you compare time with time. For that pertaineth to the glory of the kingdom of Christ, as we gather out of many places, but specially out of the seventh chapter of John. In which sense we must take that saying of Paul, Col. ii. 17, that under the law were shadows, but in Christ is the body. Neither is it his meaning to spoil the testimonies of grace of their power, in which God's will was in the old time to prove himself to the fathers a true speaker, even as at this day he doth to us in baptism and in the holy supper. But his purpose was only by way of comparison, to magnify that which was given us, lest any should think it marvellous that the ceremonies of the law were abolished by the coming of Christ.

23. *Too great a difference made by Schoolmen between the Sacraments of the Law and ours.*—But that doctrine of the schoolmen (as I may also briefly touch this by the way) is utterly to be hissed out, whereby there is made so great a difference between the sacraments of the old and new law, as though those did nothing but shadow out the grace of God, and these do presently give it. For the apostle speaketh no less honourably of those than of these, when he teacheth that the fathers did eat the same spiritual meat which we eat, and expoundeth that

same meat to be Christ. 1 Cor. x. 3. Who dare make that an empty sign, which delivered to the Jews a true communion of Christ? And the ground of the cause which the apostle there handleth, doth plainly fight on our side. And, that no man trusting upon a cold knowledge of Christ, and empty title of Christianity, and outward tokens, should presume to despise the judgment of God; he showeth forth examples of God's severity to be seen in the Jews, that we might know, that the same pains which they have suffered hang over us if we follow the same faults. Now that the comparison may be fit, it behoved that he should show that there is no inequality between us and them in those good things whereof he did forbid us to boast falsely. Therefore, first he maketh us equal in the sacraments, and leaveth us not so much as any small piece of prerogative, that might encourage us to hope of escaping unpunished. Neither, verily, is it lawful to give any more to our baptism, than he in another place giveth to circumcision, when he calleth it the seal of the righteousness of faith. Rom. iv. 11. Whatever, therefore, is at this day given us in our sacraments, the same thing the Jews formerly received in theirs, that is to say, Christ with his spiritual riches. What power our sacraments have, the same they also felt in theirs, that is to say, that they were to them seals of God's good will toward them into the hope of eternal salvation. If they had been skilful expositors of the Epistle to the Hebrews, they would not have been so blinded. But when they read there, that sins were not cleansed by the ceremonies of the law, yea, that the old shadows had no availing force to righteousness, Heb. x. 1, they, neglecting the comparison which is there handled, while they took hold of this one thing, that the law of itself did nothing profit the followers of it, thought simply that the figures were void of truth. But the apostle's meaning is to

bring the ceremonial law to nothing until it come to Christ, on whom alone dependeth all the effectualness of it.

24. *What is spoken in Scripture to diminish the esteem of Circumcision, the same, in like occasion and sense, might as well be said of Baptism.*—But they will object those things which are read in Paul concerning the circumcision of the letter, that it is in no estimation with God, that it giveth nothing that is vain. For such sayings seem to place it far beneath baptism. Not so. For the very same might be said of baptism. And also the same is said, first by Paul himself, where he showeth that God regardeth not the outward washing whereby we enter into profession of religion, unless the mind within be both cleansed and continued pure to the end. 1 Cor. x. 5. Again by Peter, when he testifieth that the truth of baptism standeth not in the outward washing, but in the witnessing of a good conscience. 1 Pet. iii. 21. But he seemeth also, in another place, Col. ii. 11, utterly to despise the circumcision made with hands, when he compareth it with the circumcision of Christ. I answer, that even in this place nothing is abated of the dignity of it. Paul there disputeth against them, who required it as necessary when it was now abrogate. Therefore he warneth the believers, that leaving the old shadows they should stand fast in the truth. These masters, saith he, instantly call upon you, that your bodies may be circumcised. But ye are spiritually circumcised, according to the soul and body. Ye have therefore the deliverance of the thing indeed, which is much better than the shadow. A man might take exception to the contrary, and say that the figure is not therefore to be despised because they had the thing indeed; forasmuch as the putting off of the old man, of which he there speaks, was also among the fathers, to whom yet outward circumcision had not

been superfluous. He preventeth this objection, when he by and by addeth, that the Colossians were buried with Christ by baptism. Whereby he signifieth, that at this day baptism is the same to Christians which circumcision was to the old people; and therefore that circumcision cannot be enjoined to Christians without wrong done to Christ.

25. *The Sacraments of the Law shadows not in respect of their working; but in regard of their manner of signifying that which is wrought, spoken of as things of small account, not simply, but when Christ is separated from them.*—But that which followeth, and which I now alleged, is harder to assoil, that all the Jewish ceremonies were shadows of things to come, and that in Christ is the body; but the most hard of all, is that which is treated in many chapters of the Epistle to the Hebrews, that the blood of beasts attained not to consciences; that the law had a shadow of good things to come, not an image of things; that the followers of it obtained no perfection by the ceremonies of Moses and such others. I go back to that which I have already touched, that Paul doth not therefore make the ceremonies shadowish, because they had nothing sound in them, but because the fulfilling of them was, after a certain manner, in suspense until the delivering of Christ. Again, I say, that this is to be understood not of the effectualness, but rather of the manner of signifying. For till Christ was manifested in the flesh, all the signs shadowed him out as absent; howsoever he did inwardly utter to the faithful the presence of his power and of himself. But this we ought chiefly to mark, that in all those places Paul doth not speak simply, but by way of contention. Because he strove with the false apostles, who would have godliness to consist in the ceremonies only, without any respect of Christ; to confute them, it is sufficient only to treat

what value ceremonies are of by themselves. This mark, also, the author of the Epistle to the Hebrews followed. Let us therefore remember that Paul here disputed of ceremonies, not as they are taken in their own and natural signification, but as they are wrested to a false and wrongful exposition; not of the lawful use of them, but of the abuse of superstition. What marvel is it, therefore, if ceremonies being separated from Christ are unclothed of all force? For all signs, whatsoever they be, are brought to nought when the thing signified is taken away. So when Christ had to do with them who thought that manna was nothing else but meat for the belly, John vi. 27, he applieth his speech to their gross opinion, and saith that he ministereth better meat, which may feed souls to hope of immortality. But if you require a plainer solution, the sum of all tendeth to this: First, that all those ceremonies which were in the law of Moses, are vanishing things and of no value, unless they be directed to Christ. Secondly, that they had such a respect to Christ, that when he at length was manifestly showed in the flesh, they had their fulfilling. Finally, that it behoved that they should be taken away by his coming, even as a shadow vanisheth away in the clear light of the sun. But because, I yet defer any longer discourse of that matter to that place where I have purposed to compare baptism with circumcision, therefore, I do now more sparingly touch it.

26. *In what sense the fathers have so much extoll'd the Sacraments of the New Testament above the Old.*—Perhaps, also, those extravagant praises of sacraments, which are read in old writers concerning our signs, deceive those miserable sophisters. As this of Augustine: That the sacraments of the old law did only promise the Saviour, but ours give salvation. When they observed not that these and such other forms of speaking were spoken, they also publish-

ed their excessive doctrines, but in a clean contrary sense from the writings of the old fathers. For Augustine meant no other thing in that place, than as the same Augustine writeth in another place: That the sacraments of the law of Moses did foretell of Christ, but ours speak of him present. And against Faustus. That those were promises of things to be fulfilled, these were tokens of things fulfilled; as if he should say, that those figured him when he was looked for, but ours show him as it were present, which hath been already delivered. Moreover, he speaketh of the manner of signifying, as also he showeth in another place. The law, saith he, and the prophets had sacraments, foretelling of a thing to come; but the sacraments of our time testify that that is already come, which those did declare was to come. But what he thought of the thing and effectualness, he expoundeth in many places, as when he saith, that the sacraments of the Jews were in signs different; but in the thing signified, equal with ours, different in the visible form, but equal in spiritual power. Again, in divers signs is all one faith, so in divers signs as in divers words; because words change their sounds by times, and truly words are nothing but signs. The fathers did drink the same spiritual drink, but they drunk not the same bodily drink. Observe therefore the faith remaining one, the signs varied. To them the rock was Christ, to us that is Christ which is set upon the altar. And they drink for a great sacrament the water flowing out of the rock; what we drink the faithful know. If thou consider the visible form, they drunk another thing; if a sensible signification, they drunk the same spiritual drink. In another place, in the mystery, the same is their meat and drink which is ours; but the same in signification, not in form, because Christ was figured to them in the rock and showed to us in the flesh. Howbeit in this behalf also we grant that there is some

difference. For both sacraments testify that the fatherly good will of God and the graces of the Holy Ghost are offered us in Christ; but our sacraments testify it more clearly and brightly. In both is a delivering of Christ; but in these more plenteous and fuller, namely, as that difference of the Old and New Testament beareth, of which we have treated before. And this is it that the same Augustine meant, (whom we more often cite as the best and faithfullest witness of all the old writers,) where he teacheth that when Christ was revealed, sacraments were ordained in number fewer, in signification higher, in force more excellent. Of this, also, it is expedient that the readers be briefly warned, that whatever the sophisters have triflingly taught concerning the work wrought, is not only false, but disagreeeth with the nature of the sacraments which God hath ordained, that believers being void and needy of all good things, should bring nothing thither but beggary. Whence it followeth, that in receiving them, these men do nothing whereby they may deserve praise, that in doing (which in this their respect is merely passive) no work can be ascribed unto them.

ON BAPTISM.

1. *The first use of Baptism to be a token of our cleansing, and, therefore, not a mark of recognisance and a sign of profession only, as some would have it.* —Baptism is a sign of entering, whereby we are received into the fellowship of the Church; that being grafted into Christ, we may be reckoned among the children of God. Now it was given us by God for this end, (which I have taught to be common to all the mysteries,) first, that it should serve to our faith with him, and to our confession before men. We will orderly declare the manner of both purposes. Baptism bringeth three things to our faith, which also must be separately treated of. This is the first which the Lord setteth out unto us, that it should be a token and proof of our cleansing; or (to express my mind better) it is like a certain sealed charter, whereby he confirmeth that all our sins are so erased, cancelled and blotted out, that they may never come in his sight, nor be rehearsed, nor be imputed. For he hath appointed that all they who believe should be baptized into forgiveness of sins. Therefore, they who thought that baptism is nothing else but a mark and token whereby we profess our religion before men, as soldiers bear the conuance of their captain for a mark of their profes-

sion, weigh not that which was the chief thing in baptism. That is this, that we should receive it with this promise, that whosoever believe and are baptized, shall be saved. Mark xvi. 16.

2. *Our cleansing not made by Baptism as by a cause, but manifested by it as by a Sign.*—In this sense is to be understood which Paul writeth, that the church is sanctified by Christ her spouse, and cleansed with the washing of water in the word of life. Eph. v. 26. And in another place, that we are saved according to his mercy by the washing of regeneration and the renewing of the Holy Ghost. Tit. iii. 5. And that which Peter writeth that baptism saveth us, 1 Pet. iii. 21. Paul's will was not to signify, that our washing and salvation is perfectly made by water, or that water containeth in itself the power to cleanse, regenerate, and renew. Neither did Peter mean the cause of salvation, but only the knowledge and certainty of such gifts to be received in this sacrament, which is evidently enough expressed in the words themselves. For Paul joineth together the word of life, and baptism of water; as if he had said, that by the Gospel the message of washing and sanctifying is brought us, that by baptism such message is sealed. And Peter immediately addeth, that baptism is not the putting away of the filthiness of the flesh, but the answer of a good conscience before God, which is of faith. Yea, baptism promiseth us no other cleansing, but by the sprinkling of the blood of Christ, which is figured by water, for its likeness of cleansing and washing. Who therefore can say that we are cleansed by this water, which certainly testifieth that the blood of Christ is our true and only washing? so that there cannot be brought a surer reason to confute their blind error who refer all things to the power of water, than from the signification of baptism itself, which doth withdraw us as well from

that visible element which is set before our eyes, as from all other means, that it may bind our minds to Christ alone.

3. *Baptism a confirmation of the washing out of all sin, and not only of sins past, before we be baptized.*—Neither is it to be thought that baptism is applied only to the time past, that for new offences, into which we fall after baptism, we must seek new remedies of cleansing, in I know not what other sacraments, as though the force of baptism were worn out of use. By this error it came to pass in old time, that some would not be baptized but when in the uttermost peril of life, and at the last gasp, that so they may obtain pardon of their whole life. Against which wayward subtle provision the old bishops so often inveigh in their writings. But thus we ought to think, that at what time soever we are baptized, we are at once washed and cleansed for all our life. Therefore, so oft as we fall, we must go back to the remembrance of baptism, and therewith we must arm our mind, that it may be always certain and assured of the forgiveness of sin. For though, when it is once administered, it seemeth to be past, yet, by later sins, it is not abolished. For the purity of Christ is therein offered us; that always flourisheth, is oppressed with no spots, but overwhelmeth and wipeth away all our filthiness; yet ought we not to take from this a liberty to sin in time to come, (as verily we are not hereby armed to such boldness) but this doctrine is given only to them, who when they have sinned, do groan, wearied and oppressed under their sins, that they may rise up and comfort themselves, lest they should fall into confusion and despair. So Paul saith, Rom. iii. 25, that Christ was made to us a propitiator, unto the forgiveness of faults going before. Wherein he denieth not that therein is obtained perpetual and continual forgiveness of sins even unto death; but he meaneth that it was

given by the Father only to poor sinners, who, wounded with the searing iron of conscience, do sigh for the physician. To these the mercy of God is offered. They, who by escaping of punishment, do hunt for matter and liberty to sin, do but provoke to themselves the wrath and judgment of God.

4. *The force of Baptism as well as Repentance extended throughout our whole life.*—I know indeed that it is commonly thought otherwise; that by the benefit of repentance and of the keys we do after baptism obtain forgiveness, which, at our first regeneration, is given us only by baptism. But they who devise this err herein, because they do not remember that the power of the keys, whereof they speak, is so joined with baptism that it ought not to be separated. The sinner receiveth forgiveness by the ministry of the Church, namely, not without the preaching of the Gospel. But what manner of preaching is that? That we are cleansed from sins by the blood of Christ. But what sign and testimony is there of that washing, but baptism? We see, therefore, how that absolution is referred to baptism. And this error hath bred us the feigned sacrament of penance; of which I have touched somewhat before, and the residue I will make an end of in place fit for it. But it is no wonder if men who, according to the grossness of their wit, were beyond measure tied to outward things, have in this behalf also bewrayed that fault, that not content with the pure institution of God, they thrust in new helps feigned by themselves. As though baptism itself were not a sacrament of repentance. But if repentance be commended to us for our whole life, the force of baptism ought to be extended as far. Wherefore, there is no doubt but all the godly, through their whole life, so oft as they are vexed with knowledge in conscience of their own sins, dare call themselves back to the remembrance of baptism, that they may confirm themselves

in the confidence of that only and continual washing which we have in the blood of Christ.

5. *A second use of Baptism to show us our mortification and newness of life.*—It bringeth, also, another fruit, because it showeth us our mortification in Christ, and new life in him. For, as the apostle saith, we are baptized into his death, being buried together with him into death, that we may walk in newness of life. Rom. vi. 3. By which words he doth not only exhort us to follow him, (as though he said that we are by baptism put in mind, that after a certain example of the death of Christ, we should die to our lusts; and after the example of his resurrection, we should be raised up to righteousness,) but he fetcheth the matter much deeper, that is to say, that by baptism Christ hath made us partakers of his death, that we may be grafted into it. And as the graft receiveth substance and nourishment from the root into which it is grafted, so they that receive baptism with such faith as they ought, do truly feel the power of the death of Christ in the mortifying of their flesh; and also they feel the effect of his resurrection in the quickening of the Spirit. Hence he gathereth matter of exhortation; that if we be Christians, we ought to be dead to sin, and to live to righteousness. Col. ii. 12. This self-same argument he useth in another place that we are circumcised, and have put off the old man, since we have been buried in Christ by baptism. Tit. iii. 5. And in this sense, in the same place which we have before alleged, he called it the washing of regeneration and of renewing. Therefore, the free forgiveness of sins, and imputation of righteousness, is first promised us, and then the grace of the Holy Ghost, which may reform us into newness of life.

6. *A third use of Baptism to testify our ingrafting into Christ, and partaking of his graces.*—Last of all our faith receiveth this benefit by baptism, that it

certainly testifieth unto us, that we are not only grafted into the death and life of Christ, but that we are so united to Christ himself that we are partakers of all his good things. Therefore, he hath dedicated and hallowed baptism in his own body, Matt. iii. 13, that he might have it in common with us, as a most strong bond of the unity and fellowship which he vouchsafed to enter into with us; thus Paul proveth thereby that we are the children of God, because we have put on Christ in baptism. Gal. iii. 27. So we see that the fulfilling of baptism is in Christ, whom also for this reason we call the proper object of baptism. Therefore, it is no marvel if it be reported that the apostles baptized into his name, Acts viii. 16, and xix. 5, who yet were commanded to baptize into the name of the Father also, and of the Holy Ghost. Matt. xxviii. 19. For whatever gifts of God are set forth in baptism, are found in Christ alone. And yet it cannot be, but that he who baptizeth into Christ doth therewithal call upon the name of the Father and of the Holy Ghost. For we are therefore cleansed with his blood, because the merciful Father according to his incomparable kindness, willing to receive us into favour, hath set him as a mediator in the midst to procure us favour with him. But regeneration we only obtain, by his death and resurrection, if being sanctified by the Spirit we are endued with a new and spiritual nature. Whereof both of our cleansing and regeneration we obtain and after a certain manner distinctly perceive the cause in the Father, the matter in the Son, and the effect in the Holy Ghost. So John first baptized, so afterwards the apostles, with the baptism of repentance into the forgiveness of sin, meaning by this word repentance, such regeneration, and by forgiveness of sins, washing.

7. *The Baptism of John, the same with that which the Apostles ministered, howsoever the old writers,*

Chrysostome and Augustine, separate the one from the other.—Whereby also it is made most certain, that the ministry of John was altogether the same which was afterward committed to the apostles. For the different hands wherewith it is ministered, make not the baptism different; but the same doctrine showeth it to be the same baptism. John and the apostles agreed in one doctrine; both baptized into repentance, both into the forgiveness of sins, both into the name of Christ, from whom flowed repentance and forgiveness of sins. Acts ii. 28. John said that He was the lamb of God, by whom the sins of the world should be taken away, John i. 29, where he made him the sacrifice acceptable to the Father, the propitiator of righteousness, the author of salvation. What could the apostles add to this confession? Wherefore let it trouble no man, that the old writers labour to separate the one from the other, whose voice we ought not so much to esteem that it should shake the certainty of the Scripture. For who will rather hearken to Chrysostome denying that forgiveness of sins was comprehended in the baptism of John, than to Luke on the contrary affirming that John preached the baptism of repentance into the forgiveness of sin? Luke iii. 3. Neither is that subtlety of Augustine to be received, that in the baptism of John sins were forgiven in hope, but in the baptism of Christ they are forgiven indeed. Whereas the evangelist plainly testifieth, that John in his baptism promised the forgiveness of sins, Luke iii. 16, what need we abate this title of commendation, when no necessity compelleth us unto it? But if any man seek for a difference out of the Word of God, he will find no other but this, that John baptized into him that was to come, the apostles into him that had already presented himself.

8. *The Baptizing not different, because the graces of the Spirit were various, which followed the minis-*

try of John, and of Christ's apostles, yea, even of the apostles before and after Christ's ascension.—As for this, that more abundant graces of the Spirit, were poured out since the resurrection of Christ, it maketh nothing to establish a diversity of baptism. For the baptism which the apostle administered, while he was yet conversant in earth, was called his; yet it had no larger plentifulness of the Spirit, than the baptism of John. Yea, even after his ascension, the Spirit was not given to the Samaritans above the common measure of the faithful before the ascension, although they were baptized into the name of Jesus, till Peter and John were sent unto them to lay their hands upon them. This only thing, as I think, deceived the old writers, that they said that the baptism of John was but a preparation to the baptism of Christ, because they read, Acts viii. 14, that they were baptized again by Paul, who had once received the baptism of John. But how much they were herein deceived, shall elsewhere be plainly declared in place fit for it. What is it, therefore, that John said, that he baptized indeed with water, but that Christ should come who should baptize with the Holy Ghost, and with fire? Matt. iii. 11. This may in few words be cleared. For he meant not to put a difference between the one baptism and the other, but he compared his own person with the person of Christ, saying, that himself was a minister of water, but that Christ was the giver of the Holy Ghost, and should declare his power by a visible miracle the same day that he should send the Holy Ghost to the apostles in the likeness of fiery tongues. Acts. ii. 8. What could the apostles boast of more than this? What more could they, also, that baptize at this day? For they are only ministers of the outward sign, and Christ is the author of the inward grace: as the old writers themselves everywhere teach, and especially Augustine, whose principal argument against

the Donatists is this, that what man soever he be that baptizeth, yet only Christ is ruler of it.

9. *The grace of mortification and purification assured unto us by Baptism, shadowed to the people of Israel darkly under other figures.*—These things which we have spoken, both of mortification and of washing, are shadowed out in the people of Israel, whom, for the same cause, the apostle saith to have been baptized in the cloud and in the sea. Mortifying was figured, when the Lord delivering them out of the hand of Pharaoh, and from cruel bondage, made for them a way through the Red Sea, and drowned Pharaoh himself and the Egyptians their enemies, that followed them hard at their backs, and were even in their necks to overtake them. 1 Cor. x. 2. For after the same manner, also, he promiseth to us in baptism, and, by a sign given, showeth us that we are by his power brought forth and delivered out of the thralldom of Egypt, that is to say, out of the bondage of sin; that our Pharaoh is drowned, that is to say, the devil, although even so, also, he ceaseth not to exercise and weary us. But as that Egyptian was not thrown down into the bottom of the sea, but being overthrown on the shore, did yet, with terrible sight, make the Israelites afraid, but could not hurt them; so this our enemy yet indeed threateneth, showeth his weapons, is felt, but cannot overcome. In the cloud was a sign of cleansing. For as then the Lord covered them with a cloud cast over them, and gave them refreshing cold, lest they should faint and pine away with too cruel burning of the sun, Num. ix. 14, so in baptism we acknowledge ourselves covered and defended with the blood of Christ, lest the severity of God, which is indeed an intolerable flame, should lie upon us. But although this mystery was then dark and known to few; yet, because there is no other way to obtain salvation, but in those two benefits, God would not take away

the sign of them both from the old fathers, whom he had adopted to be heirs.

10. *Faithful men by Baptism not rid of original sin, but certified first that condemnation whereunto the corruption of their nature hath made them subject, is done away.*—Now it is clear, how false that is which some have lately taught, and wherein some yet continue, that by baptism we are loosed and delivered from original sin, and from the corruption which was from Adam spread abroad into his whole posterity, and that we are restored into the same righteousness and pureness of nature, which Adam should have obtained, if he had stood fast in the same uprightness wherein he was first created. For such kind of teachers never understood what was original sin, nor what was original righteousness, nor what was the grace of baptism. But we have already proved, that original sin is the perverseness and corruption of our nature, which first maketh us guilty of the wrath of God, and then, also bringeth forth works in us, which the Scripture calleth the works of the flesh. Gal. v. 19. Therefore these two points are distinctly to be marked, namely, that we being in all parts of our nature defiled and corrupted, are already for such corruption only, holden worthily condemned and convicted before God, to whom nothing is acceptable but righteousness, innocency, and cleanness. Yea, and very infants themselves bring their own damnation with them from their mother's womb. Who, although they have not yet brought forth the fruits of their iniquity, yet have the seed thereof inclosed within them. Yea, their whole nature is a certain seed of sin, therefore it cannot but be hateful and abominable to God. The faithful are certified by baptism that this damnation is taken away, and driven from them; forasmuch, as we have already said, the Lord doth by this sign promise us that full and perfect forgiveness is granted both of the fault

which should have been imputed to us, and of the pain which we should have suffered for the fault; they take hold also of righteousness, but such as the people of God may obtain in this life, that is to say by imputation only, because the Lord of his own mercy taketh them for righteous and innocent.

11. *Secondly, that the works of the flesh shall not bear rule and have dominion over them.*—The other point is, that this perverseness never ceaseth in us, but continually bringeth forth new fruits, namely those works of the flesh which we have before described; no otherwise than a burning furnace continually bloweth out flame and sparkles, or as a spring incessantly casteth out water. For lust never utterly dieth nor is quenched in men, until being by death delivered out of the body of death, they have utterly put off themselves. Baptism, indeed, promiseth us that our Pharaoh is drowned, and the mortification of sin; yet not so that it is no more, or may no more trouble us, but only that it may not overcome us. For so long as we live inclosed within this prison of our body, the remnants of sin shall dwell in us; but if we hold fast by faith the promise given us of God in baptism, they shall not bear rule nor reign. But let no man deceive himself; let no man flatter himself in his own evil, when he heareth that sin always dwelleth in us. These things are not spoken to this end, that they should carelessly sleep upon their sins, who are otherwise too much inclined to sin; but only, that they should not faint and be discouraged, who are tickled and pricked of their flesh. Let them rather think that they are yet in the way, and let them believe that they have much profited, when they feel that there is daily somewhat diminished of their lust, till they have attained thither whither they travail, namely, to the last death of their flesh, which shall be ended in the dying of this mortal life. In the meantime, let them not cease

both to strive valiantly, and to encourage them to go forward and to stir them up to full victory. For this also ought more to whet on their endeavours, that they see that after they have long laboured, they have yet no small business remaining. This we ought to hold; we are baptized into the mortifying of our flesh, which is begun by baptism in us, which we daily follow; but it shall be made perfect when we shall remove out of this life to the Lord.

12. *Baptism, according to St. Paul, the earnest of our regeneration, the weakness of our nature hereunto, and the greatness of our comfort notwithstanding this weakness.*—Here we say no other thing than the Apostle Paul in the seventh chapter to the Romans most clearly setteth out. For after that he had disputed of free righteousness, because some wicked men did thereof gather, that we might live after our own lust, because we should not be acceptable to God by the deservings of works; he addeth, that all they that are clothed with the righteousness of Christ are therewith regenerate in spirit, and that of his regeneration we have an earnest in baptism. Hereupon he exhorteth the faithful, that they suffer not sin to have dominion in their members. Now because he knew that there is always some weakness in the faithful; that they should not therefore be discouraged, he adjoineth a comfort, that they are not under the law. Rom. vi. 14. Because, again it might seem, that Christians might grow insolent, because they are not under the yoke of the law, he treateth what manner of abrogating that is, and therewithal what is the use of the law, which question he had now the second time discussed. The sum is, that we are delivered from the rigour of the law, that we should cleave to Christ; but that the office of the law is, that we being convinced of our perverseness, should confess our own weakness and misery. Now forasmuch as that per-

verseness of nature doth not so easily appear in a profane man, who followeth his own lust without fear of God; he setteth an example in a man regenerate, namely, in himself. He saith, therefore, that he hath a continual wrestling with the remnants of his flesh, and that he is holden bound with miserable bondage, that he cannot consecrate himself wholly to the obedience of the law of God. Therefore, he is compelled with groaning to cry out, O wretched man that I am! who shall deliver me out of this body subject to death! Rom. vii. 24. If the children of God be holden captive in prison so long as they live, they must needs be much carefully grieved with thinking upon their own peril, unless this fear be met withal. Therefore, he adjoineth to this use a comfort, that there is no more damnation to them that are in Christ Jesus. Where he teacheth, that they whom the Lord hath once received into favour, engrafted into the communion of his Christ, hath, by baptism, admitted into the fellowship of his church, while they continue in the faith of Christ, although they be besieged of sin, yea, and carry sin about within them, yet are acquitted from guiltiness and condemnation. If this be the simple and natural exposition of Paul, there is no cause why we should seem to teach any new unwonted thing.

13. *Baptism the Badge of our Profession.*—But baptism so serveth our confession before men. For it is a mark whereby we openly profess that we should be accounted among the people of God, whereby we testify that we agree with all Christians unto the worshipping of one God and into one religion: Finally, whereby we openly affirm our faith, that not only our hearts should breathe out the praise of God, but also our tongues, and all the members of our body should sound it out with such utterances as they are able. For so, as we pught, all our things are employed to the service of

the glory of God, whereof nothing ought to be void, and others may by our example be stirred up to the same endeavours. Hereunto Paul had respect, when he asked the Corinthians whether they had not been baptized into the name of Christ, 1 Cor. i. 1, meaning, verily, that even in this that they were baptized into his name, they avowed themselves unto him, swore to his name, and bound their faith to him before men, that they could no more confess any other but Christ alone, unless they would forsake the confession which they had made in baptism.

14. *The Author of Baptism is also the worker of grace spiritual therein figured, not enclosed.*—Now, since it is declared what our Lord had regard unto in the institution of baptism, it is plain to judge what is the way for us to use and receive it. For so far as it is given to the raising, nourishing, and confirming of our faith, it is to be taken as from the hand of the author himself; we ought to hold it certain and fully persuaded, that it is he who speaketh to us by the sign, that it is he who cleanseth us, washeth us, and putteth away the remembrance of our sins, that it is he who maketh us partakers of his death, who taketh away from Satan his kingdom, who feebleth the forces of our lusts, yea, who groweth into one with us, that being clothed with him, we may be reckoned the children of God; that these things, I say, he doth inwardly so truly and certainly perform to our soul, as we certainly see our body outwardly to be washed, dipped, and clothed. For this either relation, or similitude, is the most sure rule of sacraments; that in bodily things we should behold spiritual things, as if they were presently set before our eyes, forasmuch as it hath pleased the Lord to represent them by such figures; not for that such benefits are bound and enclosed in the sacrament, that they should be given us by the force thereof, but only because the Lord

doth by this token testify his will unto us, that is, that he will give us all these things. Neither doth he only feed our eyes with a naked sight, but he bringeth us to the thing present, and together fulfilleth that which it figureth.

15. *Cornelius and Paul, by Baptism, not endued with Grace, but assured that they were endued through Faith, without which Baptism doth but testify our unthankfulness.*—Hereof let Cornelius, the captain, be an example, who was baptized, having before received forgiveness of sins and visible graces of the Holy Ghost, Acts x. 48; seeking not by baptism a larger forgiveness, but a more certain exercising of faith, yea, an increase of confidence by a pledge. Peradventure some man will object: why, therefore, did Ananias say to Paul, that he should wash away his sins by baptism, Acts ix. 17, if sins are not washed away by the power of baptism itself? I answer, We are said to receive, to obtain, to get that which, so far as concerneth the feeling of our faith, is given us of the Lord, whether he do then first testify it, or being testified, doth more and certainlier confirm it. This, therefore, only was the meaning of Ananias; that thou mayest be assured Paul that thy sins are forgiven thee, be baptized. For the Lord doth in baptism promise forgiveness of sins; receive this, and be out of care. Howbeit I mean not to diminish the force of baptism, but that the thing and the truth is present with the sign, so far as God worketh by outward means. But of this sacrament, as of all others, we obtain nothing but so much as we receive by faith. If we want faith, it shall be for a witness of our unthankfulness, whereby we may be declared guilty before God, because we have not believed the promise there given. But so far as it is a sign of our confession, we ought by it to testify that affiance is in the mercy of God, and our cleanness is in the forgiveness of sins, which is gotten

us by Jesus Christ; and that by it we enter into the Church of Christ, that we may with one consent of faith and charity live of one mind with all the faithful. This last point did Paul mean, when he saith that we are all baptized into one Spirit, that we may be one body. 1 Cor. xii. 13.

16. *Nothing added unto, or taken from Baptism by their worthiness or unworthiness which are ministers of it, and therefore rebaptization not to be received.*—Now, if this be true which we determine, that a sacrament is not to be weighed according to his hand of whom it is ministered, but as of the very hand of God from whom, without doubt, it proceeded; hereupon we may gather, that nothing is added to it, nor taken from it, by the worthiness of him by whose hand it is delivered. And even as among men, if a letter be sent, so that the hand and the seal be well known, it maketh no matter who or what manner of man be the carrier; so it ought to suffice to know the hand and seal of the Lord in his sacraments, by what carrier soever they be brought. Hereby the Donatistes are very well confuted, who measured the force and value of the sacrament by the worthiness of the minister. Such at this day are our Carabaptists, who deny that we are rightly baptized, because we were baptized by wicked men and idolaters in the Popish kingdom; therefore they furiously call upon us to be baptized again. Against whose follies we shall be armed with a reason strong enough, if we think that we were professed by baptism, not into the name of any man, but into the name of the Father, the Son, and the Holy Ghost, Matt. xxviii. 19; and that therefore it is not the baptism of man, but of God, of whomsoever it be ministered. Although they were never so much ignorant or despisers of God and all godliness, who baptized us, yet they did not baptize us into the fellowship of their own ignorance or sacrilege,

but into the faith of Jesus Christ ; because they called not upon their own name, but the name of God, nor baptized us into any other name. Now, if it were the baptism of God, it hath, verily, enclosed in it a promise of the forgiveness of sins, the mortifying of the flesh, the spiritual quickening, and the partaking of Christ. So it nothing hindered the Jews to have been circumcised of unclean priests and apostates, neither was the sign therefore void, that it needeth to be done of new ; but it was sufficient to return to the natural beginning. Where they object that baptism ought to be celebrate in the assemblies of the godly, that proveth not, that that which is faulty in part should destroy the whole force thereof. For when we teach what ought to be done, that baptism may be pure and void of all defiling, we do not abolish the ordinance of God, although idolaters corrupt it. For when, in old time, circumcision was corrupted with many superstitions, yet it ceased not to be taken for a sign of grace ; neither did Josiah and Hezekiah, when they gathered out of all Israel them that had departed from God, call them to a second circumcision.

17. *Baptism not made void by their remaining a long time in blindness that are baptized.*—Now, whereas they ask us, what faith of ours hath yet followed baptism in certain years past, that they thereby might prove that baptism is void when it is not sanctified unto us, but by the word of promise received by faith : to this question we answer, that we indeed being blind and unbelieving, did for a long time not hold us in the promise given us in baptism ; yet the promise itself, for as much as it was of God, continued always stayed, stedfast, and true. Although all men be liars and faithbreakers, yet God ceaseth not to be true ; although all men be lost, yet Christ remaineth salvation. We confess, therefore, that baptism, for that time, profited us nothing at all ; for as much as in

it the promise offered us, without which baptism is nothing, lay nothing regarded. Now since, by the grace of God, we have begun to wax wiser, we accuse our own blindness and hardness of heart, who have so long been unthankful to his so great goodness. Rom. iii. 3. But we believe that the promise itself is not vanished away; but rather thus we consider, God by baptism promiseth the forgiveness of sins, and since he hath promised it, he will undoubtedly perform it to all that believe it. That promise was offered us in baptism; by faith, therefore, let us embrace it. It hath indeed long been buried from us because of infidelity, now, therefore, let us receive it by faith. Wherefore, where the Lord calleth the Jewish people to repentance, he giveth them no commandment of a second circumcision, who being (as we have said) circumcised with a wicked and ungodly hand, lived a certain time entangled with the same wickedness. But he earnestly calleth upon the turning of the heart only. Because, howsoever the covenant was broken of them, yet the sign of the covenant, by the ordinance of the Lord, remained always stedfast and inviolable. Therefore, with the condition of repentance only, they were restored into the covenant which the Lord had once made with them in circumcision, which yet being received by the hand of a leaguebreaker priest, so much as in them lay they had defiled again, and the effect whereof they had quenched.

18. *They whom John had Baptized, not rebaptized by Paul.*—But they think that they shake a fiery dart at us, when they allege that Paul rebaptized them which were once baptized with the baptism of John. Acts xix. 3. For if by our own confession, the baptism of John was altogether the same that ours is now; even as they having been before perversely instructed, when they were taught the true faith, they were again baptized into it; so that baptism, which was without

true doctrine, is to be taken for nothing, and we ought to be newly baptized again into the true religion, wherein we are now first instructed. Some think that there was some ill affected man to John, who had entered them with their first baptism rather to a vain superstition. Of which thing to gather a conjecture hereupon, because they confessed themselves to be utterly ignorant of the Holy Ghost. Whereas John verily would never have sent away from himself scholars so untaught. But neither is it likely that the Jews, although they had been baptized at all, were destitute of all knowledge of the Holy Ghost, which is famously spoken of by so many testimonies of Scripture. Whereas, therefore, they answer that they know not whether there be any Holy Ghost, it is to be understood as if they had said that they have not yet heard whether the graces of the Spirit, of which Paul asked them, were given to the disciples of Christ. But I grant that that was the true baptism of John, and all one and the self-same with the baptism of Christ; but I deny that they were baptized again. What, then, mean these words, they were baptized in the name of Jesus? Some do expound it, that they were but instructed of Paul with true doctrine. But I had rather understand it more simply to be the baptism of the Holy Ghost, that is to say, that the visible graces of the Spirit were given them by the laying on of hands; which to be expressed by the name of baptism, is no new thing. As on the day of Pentecost, it is said that the apostles remembered the words of the Lord, concerning the baptism of fire and of the Spirit. Acts. i. 5. And Peter saith that the same came to his remembrance, when he saw those graces poured out upon Cornelius, and his household, and kindred. Neither is that contrary which is afterwards adjoined; when he had laid his hands on them, the Holy Ghost came down upon them. For Luke doth not tell of two divers things, but followeth

the manner of telling commonly used among the Hebrews, who do first propound the sum of the matter, and then do set it out more at large. Which every man may perceive by the very framing together of the words. For he saith, When they heard these things, they were baptized in the name of Jesus. And when Paul laid his hands on them, the Holy Ghost came down upon them. In this latter sentence we see what manner of baptism that was. If ignorance do so corrupt a former baptism, that it must be amended with a second baptism; the apostles should have been rebaptized first of all, who, in whole three years after their baptism, had scarcely tasted any small parcel of purer doctrine. And now, among us, what rivers might suffice to renew so many washings, as there are ignorances, by the mercy of the Lord, daily amended in us?

19. *Accessory inventions of men added unto Christ's institution of baptism.*—The force, dignity, profit, and end of the mystery, if I be not deceived, ought, by this time, to be plain enough. So much as concerneth the outward sign, I would to God the natural institution of Christ had prevailed so much as was meet, to restrain the boldness of men. For as though it were a contemptible thing to be baptized with water, according to the precept of Christ, there is invented blessing, or rather enchanting, to defile the true hallowing of the water. Afterwards was added a taper with chresme; but the blowing seemeth to open the gate to baptism. But although I am not ignorant how ancient is the beginning of this added pack; yet it is lawful, both for me and all the godly, to refuse whatsoever things men have presumed to add to the ordinance of Christ. When Satan saw that, by the foolish light credit of the world, at the very beginnings of the Gospel his deceits were easily received, he brake forth into grosser mockeries. Hereupon spittle, and like

trifles, were openly brought in with unbridled liberty to the reproach of baptism. By which experiences let us learn, that nothing is either holier, or better, or safer, than to be content with the authority of Christ alone. How much better, therefore, was it, leaving stage-like pomps, which dazzle the eyes of the simple, and dull their minds, so oft as any was to be baptized, that he should be presented to the assembly of the faithful, and be offered to God, the whole church looking on as a witness, and praying over him; that the confession of faith should be rehearsed, wherewith he that is to be catechized should be instructed; that the promises should be declared which are contained in baptism; that the instructed should be baptized in the name of the Father, and the Son, and the Holy Ghost; at length that he be sent away with prayers and thanksgiving. So is nothing omitted that might make to the matter, and that the only ceremony which proceeded from God, the author thereof, should most clearly shine, being not overwhelmed with any foreign filthiness. But whether he be wholly dipped who is baptized, and that thrice or once, or whether he be but sprinkled with water only poured upon him, it maketh very little matter; but that ought to be at liberty to churches according to the diversity of countries. Howbeit, the very word of baptizing signifieth to dip, and it is certain that the manner of dipping was used of the old church.

20. *Baptism not to be administered by private men.*—This also pertaineth to the purpose, to know that it is done amiss if private men take upon themselves the administration of baptism. For as well the distribution of this as the supper is a part of the ecclesiastical ministry. For Christ did not command women, nor yet every sort of men, that they should baptize; but whom he had ordained his apostles, to them he gave this commandment. And when he commanded his

disciples to do that in the ministration of the supper which they had seen him do, when he executed the office of a right distributor; he would, without doubt, that they should therein follow his example. As for this that in many ages past, yea, and in a manner at the very beginning of the church, it hath been received in use, that laymen might baptize in peril of death, if the minister were not present in time. I see not with how strong a reason it may be defended. The very old fathers themselves, which either held or suffered this manner, were not sure whether it were well done. For Augustine seemeth to have this doubt, when he saith, (*Lib. contra. epi. parm. 2 cap. 13.*) although a layman compelled by necessity do give baptism, I cannot tell whether a man may godlily say that it ought to be reiterate. For if it be done when no necessity compelleth, it is the usurping of another man's office; but if necessity enforceth, it is either none or a venial sin. Moreover, of women it was decreed without any exception in the council at Carthage, that they should not presume to baptize at all. But there is danger, lest if he who is sick should die without baptism, he should be deprived of the grace of regeneration. Not so, God pronounceth that he adopteth our infants to be his own, before they are born, when he promiseth that he will be a God to us and to our seed after us. In this word is contained their salvation. Neither shall any man dare to be so reproachful against God, to deny that his promise is of itself sufficient to work the effect thereof. How much harm that doctrine being evil expounded, that baptism is of necessity to salvation, hath brought in, few do mark, and therefore they take less heed themselves. For where this opinion is grown in force, that all are lost to whom it hath not happened to be washed with water, our state is worse than the state of the old people, as though the grace of God were now more

narrowly strengthened than it was under the law. For Christ shall be thought to be come, not to fulfil the promises, but to abolish them; forasmuch as the promise which then was of itself effectual enough to give health before the eighth day, now should not be of force without help of the sign.

21. *Women not authorised to Baptize.*—But how the custom was before that Augustine was born, first is gathered of Tertullian, that it is not permitted to a woman to speak in the church, nor to teach, nor to baptize, nor to offer, that she should not claim to herself the execution of any man's office, much less of the priest's. *Lib. cont. Here. 1.* Of the same thing Epiphanius is a substantial witness, where he reproacheth Marcion, that he gave women liberty to baptize. Neither am I ignorant of their answer who think otherwise, that is, that common use much differeth from extraordinary remedy, when extreme necessity enforceth; but when he pronouncing that it is a mockery to give women liberty to baptize, excepteth nothing, it sufficiently appeareth that he condemneth this corruption, so that it is by no colour excusable. Also in the third book, where teaching that it was not permitted even to the Holy Mother of Christ, he addeth no restraint.

22. *Zipporah no precedent for women's taking upon them to Baptize.*—The example of Zipporah is unseasonably alleged. For whereas the angel of God was appeased, after that she, taking a stone, circumcised her son, thereupon it was wrongfully gathered that her doing was allowed of God. Otherwise it ought to be said, that the worshipping which the nations that were brought out of Assyria raised up, pleased God, but by other strong reasons it is proved, that that which a foolish woman did, is wrongfully drawn to an example of imitation. If I should say that it is a certain singular case, which ought not to be made an

example, and especially that since it is no where read that in old time there was given to the priests a special commandment to circumcise, the order of circumcision and baptism is unlike; this should be strong enough to confute them. For the words of Christ are plain; Matt. xxviii. 19, Go ye, teach all nations and baptize. When he ordained the self-same men publishers of the Gospel, and ministers of baptism; and none, as the apostle witnesseth, doth take honour upon himself in the church, but he that is called as Aaron, Heb. v. 4, whosoever without lawful calling baptizeth, he rusheth into another man's office. Even in the smallest things, as in meat and drink, whatsoever we enterprize with a doubtful conscience, Paul openly crieth out to be sin. Rom. xiv. 23. Therefore, in women's baptizing is much more grievously sin, where it is evident that they brake the rule appointed by Christ, forasmuch as we know that it is unlawful to pluck asunder those things that God conjoineth. But all this I pass over. Only I would have the readers to note, that Zipporah's purpose was not to do any service to God. Seeing her son to be in danger, she grudged, and murmured, and not without stomaching threw the foreskin upon the ground, she so taunted her husband, that she was also angry with God. Finally, it is plain that all this came of a furiousness of mind, because she murmured against God and her husband, for that she was compelled to shed the blood of her son. Moreover, if she had in all other things behaved herself well, yet herein is an inexcuseable rash presumption that she circumcised her son, her husband being present, not any private man, but Moses, the principal prophet of God, than whom there never rose any greater in Israel; which was no more lawful for her to do, than it is at this day for women in the sight of the bishop. But this controversy shall by and by be easily taken away by this principle, that infants are not debarred from

the kingdom of heaven whom it happeneth to depart out of this present life before that it be granted them to be dipped in water. But it is already proved that no small wrong is done to the covenant of God, if we do not rest in it, as though it were weak of itself; whereas the effect thereof dependeth neither upon baptism, nor upon any additions. There is afterward added to it a sacrament like a seal, not that it bringeth effectualness to the promise of God as to a thing weak of itself, but only confirmeth it to us. Whereupon followeth, that the children of the faithful are not therefore baptized, that they may then first be made the children of God, which before were strangers from the Church, but rather that they are therefore received by a solemn sign into the Church, because by the benefit of the promise they did already belong to the body of Christ. Therefore, if in omitting the sign there be neither slothfulness, nor contempt, nor negligence, we are free from all danger. It is, therefore, much more holy, to give this reverence to the ordinance of God, that we seek sacraments from no where else, than where the Lord hath left them. When we may not have them of the Church, the grace of God is not so bound to them but that we may obtain them by faith out of the Word of the Lord.

THAT THE BAPTISM OF INFANTS DOTHS VERY WELL
AGREE WITH THE INSTITUTION OF CHRIST AND
THE NATURE OF THE SIGN.

1. *The Baptizing of Infants not devised and received only by rashness of men, without warrant from God himself.*—But forasmuch as in this age, certain frantic spirits have raised up sore troubles in the church for the baptism of infants, and do not yet cease

to turmoil, I cannot choose but join here an addition to restrain their furiousness. If, peradventure, it shall seem to some man to be very much too long, let him, I beseech him, weigh with himself, that we ought so much to esteem the pureness of doctrine in a most great matter, together with the peace of the church, that nothing ought to be loathsomely received, which may avail to procure them both. Beside that, I so study to frame this discourse, that it shall be of no small importance to the clearer declaration of the mystery of baptism. They assail the baptism of infants with an argument, indeed, favourable in show, saying, that it is grounded upon no institution of Christ, but that it was brought in only by the boldness of men, and perverse curiousness, and then afterward with fond easiness rashly received in use. For a sacrament, unless it rest upon a certain foundation of the Word of God, hangeth but by a thread. But what if, when the matter is well considered, it shall appear that the Lord's holy ordinance is falsely and unjustly charged with such a slander? Let us, therefore, search out the first beginning of it. And if it shall appear that it was by the rashness of men only, then bidding it farewell, let us measure the true observation of baptism by the will of God only. But if it shall be proved that it is not destitute of this certain authority, we must beware lest in pinching the holy ordinances of God, we be also slanderous against the author himself.

2. *The right consideration of Baptism grounded upon the promise and spiritual mystery thereof, not upon the outward ceremony alone.*—First, it is a doctrine well enough known, and confessed among all the godly, that the right consideration of the signs, consisteth not only in the outward ceremonies, but principally dependeth upon the promise, and upon the spiritual mysteries, for figuring whereof the Lord ordaineth the ceremonies themselves. Therefore, he

that will perfectly learn of what value baptism is, to what end it tendeth, finally, what it is; let him not stay his thought upon the element and bodily fight; but rather let him raise it up to the promises of God which are therein offered us, and to the inward secrets which are therein represented unto us. He that knoweth these things hath attained the sound truth of baptism, and the whole substance thereof, as I may so call it; and thereby also he shall be taught, what is the reason, and what is the use of the outward sprinkling. Again, he that contemptuously passing over these, shall have his mind wholly fastened and bound to the visible ceremony, shall understand neither the force nor property of baptism, nor yet so much as this, what the water meaneth, or what use it hath. Which sentence is proved with so many and so clear testimonies of Scripture, that we need not at this present to tarry long about it. Therefore it remaineth now, that we seek out of the promises given in baptism, what is the force and nature of it. The Scripture showeth, that the cleansing of sins, which we obtain of the blood of Christ, is here first showed; then the mortifying of the flesh, which standeth upon the partaking of his death, by which the faithful are regenerate into newness of life, yea, and into the fellowship of Christ. To this sum may be referred whatsoever is taught in the Scriptures concerning baptism; saving that beside this it is a sign to testify religion before men.

3. *The use of Circumcision under the Law.*—But forasmuch as before the institution of baptism, the people of God had circumcision instead thereof; let us see in what these two signs differ the one from the other, and in what likeness they agree together. Whereupon may appear what is the relation of the one to the other. Where the Lord gave circumcision to Abraham to be kept, he telleth him before, that he would be God to him and to his seed, adding,

that with him is the flowing store and sufficiency of all things, that Abraham should account that his hand should be to him a spring of all good things. In which words the promise of eternal life is contained, as Christ expoundeth it, bringing an argument from hence to prove the immortality of the faithful and the resurrection. For God, saith he, is not the God of the dead, but of the living. Matt. xxii. 32. Luke xx. 38. Wherefore, Paul also showing to the Ephesians from what destruction the Lord had delivered them, gathereth by this that they had not been admitted into the covenant of circumcision, that they were without Christ, without God, without hope, strangers from the covenants of the promise, Eph. ii. 12; all which things the covenant itself contained. But the first access to God, the first entry to immortal life, is the forgiveness of sins. Whereupon is gathered, that this forgiveness answereth to the promise of baptism concerning our cleansing. Afterward the Lord taketh covenant of Abraham that he should walk before him in pureness and innocency of heart which belongeth to mortifying or regeneration. And that no man should doubt, that circumcision is a sign of mortifying, Moses in another place doth more plainly declare it, when he exhorteth the people of Israel, to circumcise the uncircumcised skin of the heart, because they were separate chosen to be the people of God out of all the nations of the earth. Deut. x. 16. As God, where he adopteth the posterity of Abraham to be his people, commandeth them to be circumcised; so Moses pronounceth that the hearts ought be circumcised, declaring, verily, what is the truth of this circumcision. Then that no man should endeavour toward it by his own strength, he teacheth that they need the grace of God. Deut. xxx. 6. All these things are so often repeated of the prophets, that I need not to heap into this place many testimonies which do each where offer

themselves. We have proved, therefore, that in circumcision a spiritual promise was uttered to the fathers, such as in baptism is given; forasmuch as it figured to them the forgiveness of sins, and the mortifying of the flesh. Moreover as we have taught that Christ is the foundation of baptism, in whom both these things remain; so it is evident that he is also of circumcision. For he is promised to Abraham, and in the blessing of all nations, to the sealing of which grace the sign of circumcision is added.

4. *The argument and difference between Circumcision and Baptism.*—Now, we may easily see, what there is like in these two signs, or what there is differing. The promises, whereupon we have declared that the power of the signs consisteth, is all one in both, namely, of the fatherly favour of God, of the forgiveness of sins, of life everlasting. Then, the thing figured also is all one and the same, namely, regeneration. The foundation whereupon the fulfilling of these things standeth, is all one in both. Wherefore, there is no difference in the inward mystery, whereby the whole force and property of the sacraments is to be weighed. The unlikeliness that remaineth, lieth in the outward ceremony, which is the smallest portion, whereas the chiefest part dependeth upon the promise and the thing signified. Therefore we may determine, that whatsoever agreeth with circumcision, doth also belong to baptism, except the difference of the visible ceremony. To this relation and comparison, the apostle's rule leadeth us by the band, whereby we are commanded to examine all exposition of Scripture by the proportion of faith. Rom. xii. 3. And truly the truth doth in this behalf almost offer itself to be felt. For as circumcision, because it was a certain token to the Jews, whereby they were certified that they were chosen to be the people and household of God, and they again, on their behalf, professed that they yielded themselves

to God, was their first entry into the Church; so now, also, we by baptism enter into profession of God, that we may be reckoned among his people, and mutually swear to his name. Whereby it appeareth out of controversy, that baptism is come into the place of circumcision, that it may have the same office with us.

5. *Infants being partakers of the spiritual Grace, may not be denied the outward sign of Baptism, more than Jewish children Circumcision.*—Now, if we list to search out, whether baptism be lawfully communicate to infants, shall we not say that he doth too much play the fool, yea dote, which will rest only upon the element of water and the outward observation, but cannot abide to bend his mind to the spiritual mystery? Whereof if there be any consideration had, it shall, without doubt, certainly appear that baptism is rightfully given to infants, as the thing that is due unto them. For the Lord, in old time, did not vouchsafe to admit them to circumcision, but that he made them partakers of all those things which were then signified by circumcision. Otherwise, he should with mere deceits have mocked his people, if he had fed them with deceitful signs, which is horrible even to be heard of. For he pronounceth expressly, that the circumcision of a little infant should be instead of a seal, to seal the promise of the covenant. But if the covenant remain unbroken and stedfast, it doth at this day no less belong to the children of Christians, than under the Old Testament it pertained to the infants of the Jews. But if they be partakers of the thing signified, why shall they be debarred from the sign? If they have the truth, why shall they be put back from the figure? Although the outward sign cleave fast together with the word in the sacrament, so that they cannot be plucked in sunder; yet if they be separately considered, whether of them, I pray you, shall we esteem of more value? Truly, since we see that the

sign serveth the word, we must say that it is under it, and must set it in the inferior place. Since, therefore, the word of baptism is extended to infants, why shall the sign, that is to say, the addition annexed to the word, be debarred from them? This one reason, if there were no more, were abundantly enough to confute all them that will speak to the contrary. That which is objected, that there was a day certainly set for circumcision, is altogether but a shift. We grant that we are not now bound to certain days like the Jews; but when the Lord, howsoever he certainly appointeth no day, yet declareth that he is pleased that infants should, with a solemn formal usage, be received into his covenant; what seek we more?

6. *The children of Christian parents being holy seed as Abraham's were, as necessarily the one bound to be Baptized as the other to be Circumcised.*—Howbeit the Scripture openeth unto us yet a certain knowledge of the truth. For it is most evident, that the covenant which the Lord once made with Abraham, is at this day no less in force to Christians, than it was in old time to the Jewish people; yea, and that this word hath no less respect to Christians than it then had respect to the Jews. Unless, perhaps, we think, that Christ hath by his coming diminished, or cut short, the grace of his father. Which saying, is not without abominable blasphemy. Wherefore, as even the children of the Jews were called a holy seed, because being made heirs of the same covenant, they were made differing from the children of the ungodly; for the same reason, even yet also the children of Christians are accounted holy, yea, although they be the issue but of one faithful parent; and (as the apostle witnesseth, 1 Cor. vii. 14,) they differ from the unclean seed of idolaters. Now, when the Lord, immediately after the covenant made with Abraham, commanded the same to be sealed in infants with an

outward sacrament, Gen. xvii. 12, what cause will Christians allege why they should not at this day testify and seal the same in their children? Neither let any man object against me, that the Lord commanded his covenant to be confirmed with no other sign than of circumcision, which is long ago taken away. For we have in readiness to answer, that for the time of the Old-Testament, he ordained circumcision to confirm his covenant; but circumcision being taken away, yet always remaineth the same manner of confirming, which we have common with the Jews. Wherefore we must always diligently consider what is common to both, and what they have distinct from us. The covenant is common, the cause of confirming it is common. Only the manner of confirming is diverse, because circumcision was that to them, in place whereof baptism hath succeeded among us. Otherwise, if the testimony whereby the Jews were assured of the salvation of their seed be taken away from us, it should be brought to pass by the coming of Christ, that the grace of God should be darker and less approved by testimonies to us than it was before to the Jews. If that cannot be said without extreme slander of Christ, by whom the infinite goodness of the Father hath more clearly and liberally than ever heretofore been poured forth upon the earth, and declared to men, we must needs grant, that it is at the least, not more pinchingly to be suppressed, nor to be set forth with less testimony, than it was under the dark shadows of the law.

7. *Infants embraced, prayed for, termed the heirs of the kingdom of heaven by our Saviour Christ, and therefore not to be excluded from Baptism.*—Wherefore the Lord Jesus, minding to show a token whereby the world might understand that he was come rather to enlarge than to limit the mercy of God, gently embraced children offered unto him, rebuking

the disciples who went about to forbid them to come to him; forasmuch as they did lead those, to whom the kingdom of heaven belongeth, away from him by whom alone the entry is open into heaven. But (will some man say) what like thing hath baptism with this embracing of Christ? For neither is it reported that he baptized them, but that he received them, embraced them, and wished them well. Therefore, if we list to follow his example, let us help infants with prayer, but not baptize them. But let us weigh the doings of Christ somewhat more heedfully than such kind of men do. For neither is this to be lightly passed over, that Christ commandeth infants to be brought unto him, adding a reason why,—because of such is the kingdom of heaven. Matt. xix. 14. And afterward he witnesseth his will with deed. when embracing them, he commendeth them to his Father with his prayer and blessing. If it be meet that infants be brought to Christ, why is it not also meet that they be received to baptism, the sign of our communion and fellowship with Christ? If the kingdom of heaven be theirs, why shall the sign be denied them, whereby there is, as it were, an entry opened into the Church, that being admitted into it, they may be numbered among the heirs of the heavenly kingdom? How unjust shall we be, if we drive away them whom Christ calleth unto him? If we spoil them whom he garnisheth with his gifts? If we shut out them whom he willingly receiveth? But if we will examine how much that which Christ there did differeth from baptism, yet of how much greater price shall we have baptism, (whereby we testify that infants are contained in the covenant of God,) than receiving, embracing, laying on of hands, and prayer, whereby Christ himself being present, declareth that they both are his, and are sanctified of him? By the other cavillations, whereby they labour to mock out this place, they do nothing but bewray

their own ignorance. For they gather an argument of this which Christ saith: Let little ones come to me, that they were in age good big ones which were already able to go. But they are called of the evangelists, *brephe*, and *paidia*, by which words the Greeks do signify babes yet hanging on the breasts. Therefore, this word (to come) is simply set for (to have access.) Lo, what snares they are compelled to make, who are grown hard against the truth. Now, where they say, that the kingdom of heaven is not given to them, but to such as be like them, because it is said to be of such, not of them; that is no sounder than the rest. For if that be granted, what manner of reason shall the reason of Christ be, whereby he meaneth to show, that infants in age are not strangers from him? When he commandeth that infants be suffered to have access unto him, nothing is plainer, than that very infancy indeed is there spoken of. And that this should not seem an absurdity, he by and by addeth, of such is the kingdom of heaven. But if it must needs be that infants be comprehended herein, it must be plain, that by this word (such) are meant very infants themselves, and such as are like them.

8. *Though it be not expressly mentioned in Scripture what infants were Baptized by the Apostles, yet when they are reported to have Baptized families, we have no reason to think that the Children in such families were not Baptized; no writer so old that maketh not the Baptism of infants as ancient as the Apostles' times.*—Now, there is no man that seeth not that baptism of infants was not framed by man, which is upholden by so great approving of Scripture. Neither do they colourably enough play the fool, which object that it is no where found, that any one infant was baptized by the hands of the apostles. For although it be not expressly by name rehearsed of the evangelists, yet because again they are not excluded

so oft as mention happeneth to be made of the baptizing of any household, who, unless he be mad, can reason thereupon that they were not baptized? If such arguments were of any force, women should be forbidden to partake of the Lord's Supper, whom we read not to have been received unto it in the time of the apostles. But here we are content with the rule of faith. For when we consider what the institution of the supper requireth, thereby, also, we may easily judge to whom the use thereof ought to be communicated. Which we observe also in baptism. For when we mark to what end it was ordained, we evidently see, that it belongeth no less to infants than to elder folks. Therefore they cannot be deprived of it, but that the will of the Author must be manifestly defrauded. But whereas they spread abroad among the simple people, that there passed a long row of years after the resurrection of Christ, in which the baptism of infants was unknown, therein they most foully do misstate. For there is no writer so old, that doth not certainly refer the beginning thereof to the time of the apostles.

9. *The fruit that cometh by Baptism both to children presented, and to such also as present them thereunto.*—Now remaineth that we briefly show, what fruit cometh of this observation, both to the faithful which present their children to the Church to be baptized, and also to the infants themselves that are baptized with the holy water; that no man should despise it as unprofitable or idle. But if it come in any man's mind, upon this pretence to mock at the baptism of infants, let scorneth the commandment of circumcision given by the Lord. For what will they bring forth to impugn the baptism of infants, which may not also be thrown back against circumcision? So the Lord taketh vengeance of their arrogance, who do, by and by, condemn that which they comprehend not with the

sense of their own flesh. But God furnisheth us with other armours, whereby their foolishness may be beaten flat. For this his holy institution, by which we feel our faith to be holpen with singular comfort, deserveth not to be called superfluous. For God's sign, communicated to a child, doth, as it were by an imprinted seal, confirm the promise given to the godly parent, and declareth that it is ratified, that the Lord will be God not only to him but also to his seed, and will continually show his good-will and grace, not to him only, but also to his posterity, even to the thousandth generation. Where, when the great kindness of God uttereth itself, first it yieldeth most largely to advance his glory, and overspreadeth godly hearts with singular gladness, because they are therewithal more earnestly moved to love again so godly a father, whom they see to have care of their posterity for their sakes. Neither do I regard, if any man take exception, and say that the promise ought to suffice to confirm the salvation of our children; forasmuch as it hath pleased God otherwise, who, as he knoweth our weakness, willed in this behalf, so much to bear tenderly with it. Therefore, let them that embrace the promise of God's mercy to be extended to their children, think that it is their duty to offer them to the church to be signed with the sign of mercy, and thereby to encourage themselves to a more assured confidence, because they do, with present eye, behold the covenant of the Lord graven in the bodies of their children. Again, the children receive some benefit of their baptism, that being engrafted into the body of the church, they are somewhat the more commended to the other members. Then when they are grown to riper age, they are not slenderly stirred up to earnest endeavour to worship God, of whom they have been received into his children by a solemn sign of adoption, before that they could by age acknowledge him for their Father. Finally, that same condemnation ought

greatly to make us afraid, that God will take vengeance of it, if any man despise to mark his son with the sign of the covenant, Gen. xvii. 14, because by such contempt the grace offered is refused, and as it were fore-sworn.

10. *The difference which the enemies of Baptism ministered unto children, do put between the thing signified by Baptism and Circumcision, overthroweth them, their difference between the one and the other covenant most false.*—Now let us examine the arguments, whereby certain furious men do not cease to assail this holy institution of God. First, because they see that they be exceedingly near driven and hard strained with the likeness of baptism and circumcision, they labour to pluck in sunder these two signs with great difference, that the one should not seem to have any thing common with the other. For they say that both divers things are signified, and that the covenant is altogether divers, and that the naming of the children is not all one. But while they go about to prove that first point, they allege that circumcision was a figure of mortification and not of baptism. Which verily we do most willingly grant them. For it maketh very well for our side. Neither do we use any other proof of our sentence, than that baptism and circumcision are signs of mortification. Hereupon we determine that baptism is set in the place of circumcision, that it should represent unto us the same thing which in old time it signified to the Jews. In affirming the difference of the covenant, with how barbarous boldness do they turmoil and corrupt the Scripture and that not in one place alone, but so as they leave nothing safe or whole? For they paint unto us the Jews so to be carnal that they are liker beasts than men; with whom forsooth the covenant made proceedeth not beyond the temporal life to whom the promises given do rest in present and bodily good things. If this doctrine

take place, what remaineth but that the nation of the Jews were, for a time, filled with the benefits of God, no otherwise than as they fat a herd of swine in a sty, that at length they should perish with eternal damnation. For so soon as we allege circumcision and the promises annexed unto it, they answer that circumcision was a literal sign, and the promises thereof were carnal.

11. *Promises spiritual and heavenly, not earthly and carnal, only made to the fathers in the Old Testament.*—Truly, if circumcision was a literal sign, there is no otherwise to be thought of baptism. For the apostle in the second chapter to the Colossians maketh the one no more spiritual than the other. For he saith that we are circumcised in Christ, with a circumcision not made with hands, putting away the body of sin that dwelleth in our flesh; which he calleth the circumcision of Christ. Col. ii. 11. Afterward, for declaration of that saying, he adjoineth, that we are buried with Christ by baptism. What meaneth he by these words, but that the fulfilling and truth of baptism, is also the truth and fulfilling of circumcision, because they figure both one thing? For he labour-eth to show that baptism is the same to Christians, which circumcision had been before to the Jews. But forasmuch as we have now evidently declared that the promises of both the signs, and the mysteries that are represented in them, do agree together, we will for this present tarry no longer upon them. Only I will put the faithful in mind, that though I hold my peace, they should weigh with themselves whether it be taken for an earthly and literal sign, under which nothing is contained but spiritual and heavenly. But that they should not mislead the simple, we will by the way confute one objection wherewith they colour this most shameless misrepresentation. It is most certain that the principal promises, wherein were contained the

covenant which in the Old Testament God established with the Israelites, were spiritual and tended to eternal life; and then again, that they were received of the fathers spiritually, as it was meet, that they might thereof receive affiance of the life to come, whereunto they longed with the whole affection of their heart. But, in the mean time, we deny not but that he witnessed his good-will toward them with earthly and carnal benefits; by which also we say that the same promise of spiritual things was confirmed. As when he promised everlasting blessedness to his servant Abraham, that he might set before his eyes a manifest token of his favour, he addeth another promise concerning the possession of the land of Canaan. Gen. xv. 1, and 18. After this manner we understand all the earthly promises that are given to the Jewish nation, that the spiritual promise, as the head whereunto they are directed, should always have the chief place. But since I have more largely treated of these things in the difference of the New and Old Testaments, therefore now I do the more slightly touch upon them here.

12. *The supposed difference which the adversaries of Infant Baptism do put between the ancient Circumcised, and the new Baptized seed of Abraham.*— In the naming of the children they find this difference, that in the Old Testament they were called the children of Abraham, who issued of his seed, but that now they are called by that name, who follow his faith; and that, therefore, that carnal infancy, which was by circumcision grafted into the fellowship of the covenant, figured the infants of the New Testament, which are regenerate by the Word of God to immortal life. In which words we behold indeed, a small sparkle of truth; but herein these light spirits grievously offend, that when they catch hold of that which first cometh to their hand, when they should go further and compare many things together, they stand stiffly upon one word. Whereby it cannot other-

wise be but that they must sometime be deceived who rest upon the sound knowledge of nothing. We grant, indeed, that the carnal seed of Abraham did, for a time, hold the place of the spiritual seed which is by faith grafted into him. For we are called his children, howsoever there is no natural kindred between him and us. But if they mean, as they plainly show that they do, that there was never spiritual blessings promised to the carnal seed of Abraham, herein they are much deceived. Wherefore we must level to a better mark, whereunto we are directed by the most certain guiding of the Scripture. The Lord, therefore, promised to Abraham that he should have a seed, wherein all nations of the earth shall be blessed; and therewithal assureth him, that he would be a God to him and his seed. Whosoever do, by faith, receive Christ, the author of blessing, are heirs of this promise, and therefore, are called the children of Abraham. Gal. iv. 28; Rom. iv. 12.

13. *The dignity of Abraham's children, circumcised and uncircumcised, equal.*—But although, since the resurrection of Christ, the bounds of the kingdom of God have begun to be far and wide enlarged into all nations without difference, that according to the saying of Christ, faithful ones should be gathered from every part to sit down in the heavenly glory with Abraham, Isaac, and Jacob, Matt. viii. 11, yet he had many ages before, extended that same so great mercy to the Jews. And, because, passing over all other, he had chosen out that nation only in which he would restrain his grace for a time, called them his peculiar possession, and his purchased people. Exod. xix. 5. For testifying of such liberality, circumcision was given, by the sign whereof the Jews might be taught that God is to them the author of salvation; by which knowledge their minds were raised into hope of eternal life. For what shall he want, whom God hath once received into

his charge? Wherefore, the apostle, meaning to prove that the Gentiles were the children of Abraham as well as the Jews, speaketh in this manner. Rom. iv. 10. Abraham, saith he, was justified by faith in uncircumcision. Afterward he received the sign of circumcision, the seal of the righteousness of faith, that he should be the father of all the faithful, both of uncircumcision and of circumcision, not of them that glory of circumcision only, but of them that follow the faith which our father Abraham had in uncircumcision. Do not we see that both sorts are made equal in dignity? For during the time appointed by the decree of God, he was the father of circumcision. When the wall being broken down, as the apostle writeth in another place, by which the Jews were severed from the Gentiles, the entry was made open to them also into the kingdom of God, he was made their father, and that without the sign of circumcision, because they have baptism instead of circumcision. But where he expressly, by name, denieth that Abraham is father to them who are of circumcision only, that same was spoken to abate the pride of certain, who, omitting the care of godliness, did boast themselves only of ceremonies. After which manner, at this day also, their vanity may be confuted who seek in baptism nothing but water.

14. *The carnal and spiritual seed of Abraham heretofore, with the estimation due to them both.*— But another place of the apostle out of the ninth chapter of the Epistle to the Romans shall be alleged to the contrary, where he teacheth that they who are of the flesh, are not the children of Abraham; but they only are counted as seed, who are the children of promise. For he seemeth to signify, that the carnal kindred of Abraham is nothing, which yet we do set some degree. But it is more diligently to be marked, what matter the apostle there treateth of. For, meaning to

show to the Jews how much the goodness of God was not bound to the seed of Abraham, yea, how it nothing availeth of itself, he bringeth forth Israel and Esau for example to prove it; whom being refused, as if they were strangers, although they were according to the flesh the natural offspring of Abraham, the blessing rested in Isaac and Jacob. Whereupon is gathered that which he afterwards affirmeth, that salvation dependeth on the mercy of God, which he extendeth to whom it pleaseth him; and that there is no cause why the Jews should stand in their own conceit, or boast upon the name of the covenant, unless they keep the law of the covenant, that is to say, obey the word. Again, when he had thrown them down from vain confidence of their kindred, yet because on the other side he saw that the covenant which was once made of God with the posterity of Abraham, could in no wise be made void, in the eleventh chapter, he argueth that the carnal kindred is not to be spoiled of his due dignity; by the beneficial mean whereof he teacheth that the Jews are the first and natural heirs of the Gospel, but in respect that by their unthankfulness, they were forsaken as unworthy; yet so that the heavenly blessing is not utterly removed from their nation. For which reason, how much soever they were stubborn and covenant-breakers, nevertheless he calleth them holy, so much honour he giveth to the holy generation, with whom God had vouchsafed to make his holy covenant, but calleth us, if we be compared with them, as it were after born, yea, or the untimely born children of Abraham, and that by adoption, not by nature; as if a twig broken off from his natural tree, should be grafted into a strange stock. Therefore, that they should not be defrauded of their prerogative, it behoveth that the Gospel should be first preached to them; for they are in the household of God as it were the first begotten children. Wherefore this honour was

to be given them, until they refused it being offered them, and by their unthankfulness brought to pass that it was carried away to the Gentiles. Neither yet, with how great obstinacy soever they continue to make war against the Gospel, ought they to be despised of us; if we consider that for the promises' sake, the blessing of God doth yet still remain among them; as verily the apostle testifieth that it shall never utterly depart from thence, because the gifts and calling of God are without repentance. Rom. xi. 29.

15. *The like difference between the one and the other now in the Christian Church.*—Behold of what force is the promise given to the posterity of Abraham, and with what balance it is to be weighed. Wherefore, although in discerning the heirs of the kingdom from bastards and strangers, we doubt not that the election of God only ruleth with free right of government; yet we also therewithal perceive, that it pleased him peculiarly to embrace the seed of Abraham with his mercy, and that the same mercy might be the more surely witnessed, to seal it with circumcision. Now altogether like state is there of the Christian Church. For as Paul there reasoneth that the Jews are sanctified of their parents; so in another place he teacheth, that the children of Christians receive the same sanctification of their parents. 1 Cor. vii. 14. Whereupon is gathered, that they are worthily severed from the rest, which on the other side are condemned of uncleanness. Now who can doubt, but that it is most false which they do thereupon conclude, that say, that the infants which, in old time, were circumcised, did only figure spiritual infancy, which ariseth of the regeneration of the Word of God. For Paul doth not so subtly play the philosopher, where he writeth that Christ is the minister of circumcision, to fulfil the promises which had been made to the fathers, Rom. xv. 8, as if he had said thus: Forasmuch as the covenant made

with Abraham hath respect to his seed, Christ to perform and discharge the promise once made by his Father, came to salvation to the nation of the Jews. See you not how also after the resurrection of Christ, he judgeth that the promise of the covenant is to be fulfilled not only by way of allegory, but as the very words do sound to the carnal seed of Abraham. To the same intent serveth that which Peter, in the second chapter of the Acts, declareth to the Jews, Acts ii. 39, that the benefit of the Gospel is due to them and their seed by right of the covenant, and in the chapter next following, he calleth them the children of the testament, that is to say heirs. Acts iii. 25. From which, also, not much disaccordeth the other place of the apostle above alleged, where he accounteth and setteth circumcision imprinted in infants, for a testimony of that communion which they have with Christ. Eph. ii. 21. But if we hearken to their trifles, what shall be wrought by that promise, whereby the Lord, in the second article of his law undertaketh to his servants, that he will be favourable to their seed even to the thousandth generation. Shall we here flee to allegories? But that were too trifling a shift. Or shall we say this is abolished? But so the law should be destroyed, which Christ came rather to establish, so far as it turneth us to good unto life. Let it, therefore, be out of controversy, that God is so good and liberal to his, that for their sakes, he will save also their children, whom they shall beget, to be numbered among his people.

16. *Absurd differences between Baptism and Circumcision to exclude children from the one, though from the other they were not excluded.*—Moreover, the differences which they go about to put between baptism and circumcision are not only worthy to be laughed at, and void of all colour of reason, but also disagreeing with themselves. For when they have affirmed

that baptism hath relation to the first day of the spiritual battle, but circumcision to the eighth, when mortification is already ended, by and by forgetting the same, they turn their song, and call circumcision a figuré of the flesh to be mortified, but baptism they call burial, into which none are to be put till they be already dead. What dotages of frantic men, can with so great lightness leap into sundry diversities? For, in the first sentence. Baptism must go before circumcision; by the other it is thrust back into the latter place. Yet is it no new example, that the wits of men be so tossed up and down, when instead of the most certain Word of God they worship whatsoever they have dreamed. We, therefore, say that that former difference is a mere dream. If they listed to expound by way of allegory upon the eighth day, yet it agreed not in that manner. It were much fitter, according to the opinion of the old writers, to refer the number of eight to the resurrection which was done on the eighth day, whereupon we know that the newness of life dependeth; or to the whole course of this present life, wherein mortification ought always to go forward, till when life is ended, mortification itself may also be ended. Howbeit God may seem to have minded to provide for the tenderness of age, in deferring circumcision to the eighth day, because the wound should have been more dangerous to the children new born and yet red from their mother. How much stronger is that, that we being dead before, are buried by baptism; when the Scripture expressly crieth to the contrary that we are buried into death to this intent, that we should die, and from thenceforth should endeavour to this mortification? Now, by a like method of arguing, they maintain that women ought not to be baptized, if baptism must be framed like to circumcision. For if it be most certain that the sanctifying of the seed of Israel was testified by the sign of circumcision; thereby

also it is undoubted, that it was given to sanctify both males and females. But the bodies of male children only were marked with it, which might by nature be marked; yet so that women were by them after a certain manner companions and partners of circumcision. Therefore sending far away such follies of theirs, let us stick fast in the likeness of baptism and circumcision, which we most largely see to agree in the inward mystery, in the promises, in use, in effectualness.

17. *Children's want of understanding no reason to keep them from being Baptized, which is the seal of that sanctity whereof they are capable.*—They think, also, that they bring forth a most strong reason why children are to be debarred from baptism, when they allege that they are not yet for age able to understand the mystery there signified. That is spiritual regeneration, which cannot be in the first infancy. Therefore they gather, that they are to be taken for no other than the children of Adam, till they are grown to age meet for a second birth. But the truth of God eachwhere speaketh against all these things. For if they are to be left among the children of Adam, then they are left in death; forasmuch as in Adam we can do nothing but die. But, contrariwise, Christ commandeth them to be brought unto him. Why so? because he is life. Therefore that he may give life to them, he maketh them partakers of himself, when, in the meantime, these fellows driving them far away do adjudge them to death. For if they say, for a shift, that infants do not therefore perish if they be accounted the children of Adam, their error is abundantly confuted by witness of the Scripture. For, whereas it pronounceth that all do die in Adam, 1 Cor. xv. 22, it followeth that there remaineth no hope of life but in Christ. Therefore that we may be made heirs of life, we must communicate with him: Eph. ii. 5. Again, when it is written in another

place, that by nature we are subject to the wrath of God, and conceived in sin, Ps. li. 5, whereunto damnation perpetually cleaveth, we must depart out of our own nature, before that the entry be open to us into the kingdom of God. And what can be more plainly spoken, than that flesh and blood cannot possess the kingdom of God? 1 Cor. xv. 50. Therefore let all be done away whatsoever is ours, (which shall not be done without regeneration,) then we shall see this possession of the kingdom. Finally, if Christ say truly, when he reporteth that he is life, John xi. 25, and xiv. 6, it is necessary that we be grafted into him, that we may be delivered out of the bondage of death. But, say they, how are infants regenerate, who are not endued with knowledge neither of good nor of evil? But we answer, that the work of God is not yet no work at all, although it be not subject to our capacity. Moreover, it is not doubtful that the infants who are to be saved (as verily of that age some are saved) are before regenerate of the Lord. For if they bring with them from their mother's womb the corruption naturally planted in them, they must be purged thereof before that they be admitted into the kingdom of God, whereinto nothing entereth that is defiled or spotted. Rev. xxi. 27. If they are born sinners, as both David and Paul affirm, Eph. ii. 3, Ps. li. 5, either they remain out of favour and hateful to God, or they must needs be justified. And what seek we more, when the Judge himself openly affirmeth that the entry into heavenly life is open to none but to them that are born again? John iii. 3. And to put such carpners to silence, he showed an example in John the Baptist, whom he sanctified in his mother's womb, what he was able to do in the rest: Neither do they any thing prevail by the shift wherewith they here mock, that that was but once done; whereupon it doth not of necessity follow that the Lord is wont com-

monly to do so with infants. For neither do we reason after that manner, only our purpose is to show, that the power of God is by them unjustly and enviously limited within those narrow bounds within which it suffereth not itself to be bound. Their other by-shift is even of as great weight. They allege, that by the usual manner of the Scripture, this word (from the womb) is as much in effect, as if it were said, from childhood. But we may clearly see, that the angel, when he declared the same to Zachariah, meant another thing; that is, that it which was not yet born, should be filled with the Holy Ghost. Luke i. 15. Let us not therefore attempt to appoint a law to God, but that he may sanctify whom it pleaseth him, as he sanctified this child, forasmuch as his power is nothing diminished.

18. *Christ in his infancy sanctified, to show that Christian infants are capable of sanctity.*—And truly Christ was therefore sanctified from his first infancy, that he might sanctify in himself his elect out of every age without difference. For as, to do away the fault of disobedience which had been committed in our flesh, he hath put on the same flesh upon himself, that he might in it, for us, and in our stead, perform perfect obedience; so he was conceived of the Holy Ghost, that having the holiness thereof fully poured into him in the flesh which he had taken upon him, he might pour forth the same into us. If we have in Christ a most perfect pattern of all the graces which God continually showeth to his children, verily, in this behalf also, he shall be a proof unto us, that the age of infancy it not so far unfit for sanctification. But howsoever it be, yet this we hold out of controversy, that none of the elect are called out of this present life, who is not first made holy and regenerate by the Spirit of God. Whereas they object to the contrary, that in the Scriptures, the Spirit acknowledgeth no

other regeneration but of incorruptible seed, that is, of the Word of God; 1 Pet. i. 23; they do wrongfully expound that saying of Peter, wherein he comprehendeth only the faithful who had been taught only by preaching of the Gospel. To such, indeed, we grant that the Word of the Lord is the only seed of spiritual regeneration; but we deny that it ought thereupon to be gathered, that infants cannot be regenerate by the power of God, which is to him as easy and ready as to us it is incomprehensible and wonderful. Moreover, it should not be safe enough for us to take this away from the Lord, that he may not be able to show himself to be known to them by whatsoever way he will.

19. *No absurdity that infants have some spark of that heavenly light here, whereof in heaven the full brightness doth shine unto them, though they die in their infancy.*—But faith, say they, is by hearing, whereof they have not yet gotten the use, neither can they be able to know God, whom Moses teacheth to be destitute of the knowledge both of good and evil. But they consider not that the apostle, when he maketh hearing the beginning of faith, describeth only the ordinary distribution of the Lord, and disposition which he useth to keep in calling them that are his; but appointeth not to him a perpetual rule, that he may not use any other way. Which way, verily, he hath used in the calling of many, to whom he hath given the true knowledge of himself by an inward manner, by the enlightening of the Spirit, without any preaching used for mean thereof. But whereas they think it shall be a great absurdity if any knowledge of God be given to infants, from whom Moses taketh away the understanding of good and evil, Deut. i. 39, I beseech them to answer me, what danger is there if they be said to receive some part of that grace, whereof a little after they shall enjoy the full plentifulness. For if the fulness of life standeth in the perfect knowledge of God,

when many of them, whom in their very first infancy death by and by taketh away, do pass into eternal life, truly they are received to behold the immediate presence of God. Whom therefore the Lord will enlighten with the full brightness of his light, why may he not presently also, if it so please him, send out to shine upon them some small sparkle thereof; especially if he do not first unclothe them of ignorance before that he take them out of the prison of the flesh? Not that I mean rashly to affirm that they are endued with the same faith which we feel in ourselves, or have altogether like knowledge of faith, (which I had rather leave in suspense,) but somewhat to restrain their foolish arrogance, who, according as their mouth is puffed up with fulness, do boldly deny or affirm they care not what.

20. *Infants not excluded from Baptism more than from Circumcision, for want of Faith and Repentance.*—But that they may yet stand more strongly in this point, they add, that baptism is a sacrament of repentance and faith, wherefore, since neither of these can befall in tender infancy, we ought to beware lest if they be admitted to the communion of baptism, the signification of it be made void and vain. But these darts are thrown rather against God than against us. For it is most evident by many testimonies of Scripture, that circumcision also was a sign of repentance. Moreover, it is called of Paul the seal of the righteousness of faith. Rom. iv. 11. Let therefore a reason be required of God himself, why he commanded it to be marked in the bodies of infants. For since baptism and circumcision are both in one case, they can give nothing to the one but that they must also therewithal grant the same to the other. If they look back to their wonted starting point, that then by the age of infancy were figured spiritual infants, the way is already stopped up against them. We say, therefore,

since God hath communicated to infants circumcision a sacrament of repentance and faith, it seemeth not absurdity if they be made partakers of baptism, unless they list openly to rage against the ordinance of God. But both in all the doings of God, and in this self-same doing also, shineth wisdom and righteousness enough to beat down the backbitings of the wicked. For though infants, at the same instant that they were circumcised, did not comprehend in understanding what that sign meant, yet they were truly circumcised into the mortification of their corrupt and defiled nature, in which mortification they should afterward exercise themselves when they were grown to riper age. Finally, it is very easy to assail this objection, with saying that they are baptized unto repentance and faith to come, which although they be not formed in them, yet, by secret working of the Spirit, the seed of both lie dormant in them. With this answer, at once is overthrown whatever they wrest against us which they have fetched out of the signification of baptism. Of which sort is that title wherewith it is commended of Paul, where he calleth it the washing of regeneration and renewing. Tit. iii. 5. Whereupon they gather, that it is to be given to none but to such a one as is able to conceive those things. But we on the contrary side may answer, that neither was circumcision, which betokened regeneration, to be given to any other but to them that were regenerate. And so also we condemn the ordinance of God. Wherefore, (as we have already touched in divers places,) whatsoever arguments do tend to the shaking of circumcision, they have no force in the assailing of baptism. Neither do they escape, if they admit that we ought to take that for determined and certain, which standeth upon the authority of God, although there appear no reason of it; but that this reverence is not due to the baptism of infants, nor to such other things which are not com-

mended unto us by the express word of God, since they are still fast holden with this double argument. For the commandment of God concerning infants to be circumcised, was either lawful and subject to no cavils, or worthy to be found fault with. If there were no inconvenience nor absurdity in the commandment of circumcision, neither can there any absurdity be noted in observing the baptism of infants.

21. *No necessity that the understanding should go before the receiving of the holy mystery of Baptism.*—As for the spot of absurdity which in this place they go about to lay upon it, we thus wipe it away. Whom the Lord hath vouchsafed to elect, if having received the sign of regeneration, they depart out of this present life before that they be come to riper age; he reneweth them with the power of his Spirit incomprehensible to us, in such manner as he alone foreseeth to be expedient. If they chance to grow up to age, whereby they may be taught the truth of baptism, they shall hereby be the more enkindled to the endeavour of renewing the token, whereof they shall learn to have been given them from their first infancy, that they should exercise themselves in it throughout the whole course of their life. To the same intent ought that to be applied which Paul teacheth in two places, that by baptism we are buried together with Christ. Rom. vi. 4; Col. ii. 12. For he doth not mean thereby, that he who is to be baptized, must be already first buried together with Christ, but simply declareth what doctrine is contained under baptism, yea, and that to them that are already baptized; so that very madmen would not affirm by this place that it goeth before baptism. After this manner, Moses and the prophets did put the people in mind what circumcision meant, wherewith yet they had been marked while they were infants. Of the same effect, also, is that which he writeth to the Galatians, that they when they were

baptized did put on Christ. Gal. iii. 27. To what end? Verily, that they should from thenceforth live unto Christ, because they had not lived before. And although in the older sort the receiving of the sign ought to follow the understanding of the mystery, yet it shall be by and by declared, that infants ought to be otherwise esteemed and accounted of. And no otherwise ought we to judge of that place in Peter, in which they think that they have a strong handle, when he saith that it is not a washing to wipe away the filthiness of the body, but the answer of a good conscience before God by the resurrection of Christ. 1 Pet. iii. 21. They, indeed, do gather thereby, that nothing is left to the baptism of infants, but that it should be a vain smoke;—from which this truth is far distant. But they often offend in this error, that they will have the thing in order of time to go always before the sign. For the truth of circumcision also consisted of the same witness of a good conscience. If it ought of necessity to have gone before, infants should never have been circumcised by the commandment of God. But he showing, that the answer of a good conscience was contained under the truth of circumcision, and yet therewithal also commanding infants to be circumcised, doth in that point sufficiently declare, that circumcision is applied to the time to come. Wherefore there is no more present efficacy to be required in baptism of infants, than that it should confirm and stablish the covenant made by the Lord with them. The rest of the signification of that sacrament, shall afterward follow at such time as God himself foreseeth.

22. *Baptism of infants proved by allegations brought to disprove it, as that it is ministered to the forgiveness of sins, that the Church is therewith cleansed of the Lord in the Word of Life, that thereby we are engraffed into the body of Christ.*—Now, I

think there is no man that doth not clearly see that all such reasons of theirs are mere misconstruings of Scripture. As for the rest that are of a near kind to these, we will lightly run through them by the way. They object that baptism is given unto the forgiveness of sins ; which, when it is granted, will largely make for defence of our sentence. For, since we are born sinners, we do, even from our mother's womb, need forgiveness and pardon. Now, seeing the Lord doth not cut off, but rather assure to that age the hope of mercy, why should we take from them the sign which is much inferior to the thing itself? Wherefore that which they go about to throw against us, we thus throw back against themselves; infants have remission of sins given them, therefore they ought not to have the sign taken from them. They allege also this, out of the Epistle to the Ephesians, Eph. v. 26, that the church is cleansed of the Lord, with the washing of water in the Word of life. Than which there could be nothing alleged more fit to overthrow this error; for thereupon groweth an easy proof of our side. If the Lord will have that washing, wherewith he cleanseth his church, to be testified by baptism; it seemeth not right that it should want the testimony of it in infants, which are rightfully accounted part of the church, forasmuch as they be called heirs of the heavenly kingdom. For Paul speaketh of the whole church, where he saith that it was cleansed with the baptism of water. 1 Cor. xii. 13. Likewise of this, that in another place he saith that we are by baptism grafted into the body of Christ, we gather that infants, whom he reckoneth among Christ's members, ought to be baptized, lest they be plucked away from his body. Behold with what violence, as with so many engines, they assault the fortresses of our faith.

23. *The apostles in not baptizing any come unto years of discretion, without repentance and profession*

made of their faith, meant not hereby to teach that none should be baptized but only such as were of years to do this.—Then they come down to the practice and custom of the time of the apostles, wherein none is found to have been admitted to baptism, but he who hath before professed faith and repentance. For where Peter was asked of them that were minded to repent, what was needful to be done, he counselled them first to repent and then to be baptized into the forgiveness of sins. Acts ii. 37. Likewise Philip, when the eunuch required to be baptized, answered that he might be baptized if he believed with all his heart. Acts viii. 37. Hereby they think that they may conclude that it is not lawful that baptism be granted to any, but where faith and repentance go before; truly if we yield to this reason, the first of these two places where is no mention made of faith, will prove that repentance alone sufficeth; and the other place, wherein repentance is not required, will prove that faith only is enough. I think they will answer that the one place is helpen with the other, and therefore must be joined together. I say, likewise, that other places must be laid together, which make somewhat to the undoing of this knot; forasmuch as there be many sentences in Scripture, the understanding whereof dependeth upon the circumstances of the place. As this presently is an example. For they to whom Peter and Philip spake these things were of age sufficient to have practice of repentance and to conceive faith. We earnestly deny that such ought to be baptized, until after perceiving of their conversion and faith, at least so far as it may be searched out by the judgment of men. But, that infants ought to be accounted in another number, it is more than evident enough. For, in old time, if any man did join himself into communion of religion with Israel, it behoved that he should first be taught the covenant of the Lord, and instructed in the law, before that he were marked with

circumcision, because in birth he was a stranger from the people of Israel, with whom the covenant had been made with circumcision established.

24. *As Abraham's faith went before circumcision, but in his seed circumcision before faith, so it is with baptism in Christian men and children.*—As also the Lord, when he adopteth Abraham to himself, doth not begin at circumcision, hiding, in the meantime, what he meaneth by that sign; but first he declareth what covenant he intendeth to make with him, and then, after faith given to the promise, he maketh him partaker of the sacrament. Why doth, in Abraham, the sacrament follow faith, and in Isaac, his son, it goeth before all understanding? Gen. xv. 1, and xvii. 16. Because it is meet that he, who being in full grown age is received into fellowship of the covenant, from which he had been hitherto a stranger, should first learn the conditions thereof; but an infant, begotten of him, needed not so, which by right of inheritance, according to the form of the promise, is even from his mother's womb contained in the covenant. Or (that the matter may be more clearly and briefly showed) if the children of the faithful, without the help of understanding, are partakers of the covenant, there is no cause why they should be debarred from the sign for this that they cannot swear to the form of the covenant. This, verily, is the reason why in some places God affirmeth that the infants which are issued of the Israelites, are begotten and born to him. Gen. xvi. 10, and xxii. 17. For, without doubt, he esteemeth as his children, the children of them to whose seed he promiseth that he will be a Father. But he who is unfaithful, issued of godly parents, till he be by faith united to God, is judged a stranger from the communion of the covenant. Therefore, it is no wonder if he be not partaker of the sign, the signification whereof should be deceitful and void in him. To this effect Paul

also writeth, that the Gentiles, so long as they were drowned in their idolatry, were out of the testament. Eph. ii. 12. With this short sum, as I think, the whole matter may be clearly opened; that they who, in grown age, embrace the faith of Christ, forasmuch as they were hitherto strangers from the covenant, are not to be marked with baptism, unless faith and repentance come between, which only can open them the entry into the fellowship of the covenant; but the infants that are issued of Christians, as they are received of God into the inheritance of the covenant, so soon as they are born, so ought to be received to baptism. Hereunto must that be applied which the evangelist speaketh of, that they were baptized of John who confessed their sins. Matt. iii. 6. Which example, at this day, also, we think meet to be kept. For if a Turk offer himself to baptism, he should not be rashly baptized of us, namely, not till after confession, whereby he may satisfy the church.

25. *The words of Christ concerning birth of water and the spirit, nothing less than a proof that actual regeneration must presently always concur with Baptism.*—Moreover they bring forth the words of Christ, which are rehearsed in the third chapter of John, iii. 5, whereby they think that a present regeneration is required in baptism. Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God. Lo, say they, how baptism is by the Lord's own mouth called regeneration. Then therefore whom it is more than enough known to be unable to receive regeneration, by what colour do we admit to baptism which cannot be without regeneration? First, they are deceived in this that they think in this place mention is made of baptism, because they hear the name of water. For after that Christ had declared to Nicodemus the corruption of nature, and taught him, that men must be born of new, because Nicodemus

dreamed of a bodily new birth, he there showed the manner how God doth regenerate us, namely by water and the Spirit; as though he should say by the Spirit which in cleansing and watering faithful souls, doth the office of water. Therefore I take water and the Spirit simply for the Spirit, which is water. Neither is this a new form of speech, for it altogether agreeth with the same which is in the third chapter of Matthew; he that followeth me, it is he that baptizeth in the Holy Ghost and fire. Matt. iii. 11. Therefore, as to baptize in the Holy Ghost and fire, is to give the Holy Ghost, which hath the office and nature of fire; so to be born again of water and the Spirit, is nothing else but to receive that power of the Holy Spirit which doth the same thing in the soul that water doth in the body. I know that others do otherwise expound it; but I am out of doubt that this is the natural meaning, because the purpose of Christ is no other but to teach that all they must put off their own nature who aspire to the heavenly kingdom. Howbeit, if we list to cavil unsavourily as they do, it were easy for us, when we have granted, as they would have it, to infer upon them that baptism is before faith and repentance; forasmuch as in the words of Christ it goeth before the spirit. It is certain that this is understood of spiritual gifts, which, if it come after baptism, I have obtained what I require. But leaving cavils, we must hold fast the plain exposition, which I have brought, that no man, till he has been renewed with living water, that is, with the Spirit, can enter into the kingdom of God.

26. *All unbaptized not to be adjudged to eternal death.*—Now, hereby also it is evident, that their feigned invention is to be hissed out, who adjudge all the unbaptized to eternal death. Therefore, let us, according to their request, imagine baptism to be ministered to none but to them that are grown in age; what will they say, shall become of a child who is

rightly and well instructed with the introductions of godliness, if, when the day of baptizing is at hand, he happen to be taken away with sudden death beside all men's hope? The Lord's promise is clear, that whosoever hath believed in the Son, shall not see death, nor shall come into judgment, but is already passed from death into life; and it is nowhere found that he ever damned him that was not yet baptized. I would not be so understood as though I meant that baptism might freely be despised, by which despising I affirm that the Lord's covenant is defiled, so much less can I abide to excuse it, only it is enough for me to prove, that it is not so necessary, that he should be immediately thought to be lost, from whom power is taken away to obtain it. But if we agree to their feigned advice, we should damn all them without exception, whom any chance withholdeth from baptism, with how great faith soever, by which Christ himself is possessed, otherwise they are endued. Moreover, they make all infants guilty of eternal death, to whom they deny baptism, which by their own confession is necessary to salvation. Now let them look how trimly they agree with the words of Christ, by which the kingdom of heaven is adjudged to that age. Matt. xix. 14. But, to grant them every thing so much as pertaineth to the understanding of this place, yet they shall gather nothing thereof, unless they overthrow the former doctrine which we have stablished concerning the regeneration of infants.

27. *The Baptism of infants not disproved by the commandment which Christ gave to teach and baptize, nor by the promise of salvation which he maketh to every one that believeth and is baptized.*—But they glory that they have the strongest hold of all in the very institution of baptism, which they fetch out of the last chapter of Matthew, Matt. xxviii. 19, where Christ sending forth his apostles to all nations,

giving them the first commandment to teach them, and the second to baptize them. Then also out of the last of Mark, they adjoin this, Mark xvi. 16, he that believeth and is baptized, shall be saved. What seek we further, say they, when the Lord's own words do openly sound, that we must first teach ere we baptize, and do assign to baptism the second state after faith? Of which order the Lord also showed an example in himself, who would be baptized not till the thirtieth year. But in how many ways do they both entangle themselves, and betray their own ignorance! For herein they now more than childishly err, that they fetch the first institution of baptism from thence, which Christ had from the beginning of his preaching given in charge to his apostles to minister. Therefore, there is no cause why they should affirm that the law and rule of baptism is to be fetched out of these places, as though they contained the first institution thereof. But to bear with them for this fault, yet how strong is this manner of reasoning? Truly if I listed to dally with them, there is not a little lurking hole, but a most wide field offereth itself open for us to escape them. For when they stick so fast to the order of words, that they gather that because it is said, go, preach and baptize, Luke iii. 23. Again, he that believeth and is baptized, Mark xvi. 16, therefore they must preach before that they baptize, and believe before that they require baptism; why may not we again answer them with saying that we must baptize before that we must teach the keeping of those things that Christ hath commanded, namely, since it said, baptize ye, teaching them to keep whatsoever things I have commanded you? which same things we have noted in that saying of Christ which hath been even now alleged concerning the regeneration of water and the Spirit. For if it be so understood, as they would have it, verily in that place baptism

must be before spiritual regeneration, because it is named in the first place. For Christ doth teach that we must be regenerate, not of the Spirit and water, but of water and the Spirit.

28. *The Gospel, by Christ's appointment, to be preached to men of capacity, and they to believe before they be baptized; but not infants therefore to be unbaptized till they come unto years of ability to hear and believe.*—Now this invincible reason, whereupon they bear themselves so bold, seemeth to be somewhat shaken; but because truth hath defence enough in simplicity, I will not escape away with such light arguments. Therefore, let them take with them a full answer. Christ, in this place, giveth the chief commandment concerning the preaching of the Gospel, whereunto he adjoineth the ministry of baptism as an addition annexed to it. Again, he speaketh none otherwise of baptism, but in so far as the ministration of it is under the office of teaching. For Christ sendeth the apostles to publish the Gospel to all the nations of the world, that they should from each where, with the doctrine of salvation, gather together into his kingdom men that before were lost. But whom, or what manner of men? It is certain that there is no mention but of them that are able to receive teaching. Afterward he addeth that such, when they are instructed, ought to be baptized, adjoining a promise, that they who believe and are baptized shall be saved. Is there in all that so much as one syllable of infants. What form, therefore, of reasoning shall this be wherewith they assail us; they who are of grown age, must first be instructed, that they may believe ere they be baptized; therefore, it is unlawful to make baptism common to infants? Although they would burst themselves, they shall prove nothing else by this place but that the Gospel must be preached to them that are of a capacity able to hear it, before that they be baptized,

forasmuch as he there speaketh of such only. Let them hereof if they can, make a stop to debar infants from baptism.

29. *Children no more excluded from Baptism, by commandment given, that no men should be baptized before they believe, than from meat, by the Apostle's injunction, that none should eat that laboureth not.*— But that even blind men also may, with groping, find out their deceits, I will point them out with a very clear similitude. If any man cavil that infants ought to have meat taken from them, upon this pretence that the apostle suffereth none to eat but them that labour, shall he not be worthy that all men should despise him? Why so? Because he, without difference, draweth that to all men, which was spoken of one kind and one certain age of men. No whit better is their handling in this present cause. For that which every man seeth to belong to one age alone, they draw to infants, that this age also may be subject to the rule which was made for none but them that were more grown in years. As for the example of Christ it nothing upholdeth their side; he was not baptized before he was thirty years old. That is indeed true; but there is a reason thereof ready to be shown; because he then purposed by his preaching to lay a sound foundation of baptism, or rather to establish the foundation which had before been laid of John. Therefore, when he intended along with his doctrine, to institute baptism, to procure the greater authority to his institution, he sanctified it with his own body, and that in such fitness of time as was most convenient, namely, when he began his preaching. Finally, they shall gather nothing else hereof, but that baptism took its origin and beginning at the preaching of the Gospel. If they list to appoint the thirtieth year, why do they not keep it, but do receive every one to baptism as he hath in their judgment sufficiently profited? yea, and Servetus, one of their

masters, when he stiffly required this time, yet began at the twenty-first year of his age to boast himself to be a prophet. As though he were to be suffered that taketh on himself the place of a teacher in the church, before that he be a member of the church.

30. *The Scripture showeth reason why the Lord's Supper should not be given unto infants, but why Baptism, none.*—At the last they object, that there is no greater cause why baptism should be given to infants, than the Lord's Supper, which yet is not granted them. As though the Scripture did not every way express a large difference. The same was indeed usually done in the old church, as it appeareth by Cyprian and Augustine; but that manner is properly grown out of use. For if we consider the nature and property of baptism, it is truly an entry into the church, and as it were a form of admission, whereby we are numbered among the people of God, a sign of our spiritual regeneration by which we are born again into the children of God; whereas on the other side the supper is given to them that are more grown in age, who, having passed tender infancy, are now able to bear strong meat. Which difference is very evidently showed in the Scripture. For there the Lord, so much as pertaineth to baptism, maketh no choice of ages. But he doth not likewise give the supper to all to take part of it, but only to them who are fit to discern the body and blood of the Lord, to examine their own conscience, to declare the Lord's death, to weigh the power thereof. Would we have any thing plainer than that which the apostle teacheth, when he exhorteth that every man should prove and examine himself, and then eat of this bread and drink of this cup? Therefore examination must go before, which should in vain be looked for of infants. Again, he that eateth unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. xi. 29. If

none can partake worthily but they that can well discern the holiness of the Lord's body, why should we give to our tender children, poison instead of lively food? What is that commandment of the Lord,—Ye shall do it in remembrance of me? What is that other which the apostle deriveth from the same,—So oft as ye shall eat of this bread, ye shall declare the Lord's death till he come? What remembrance, I beseech you, shall we require at our infants of the thing which they never attained with understanding, what preaching of the cross of Christ, the force and benefit whereof they do not yet comprehend in mind? None of these things is prescribed in baptism. Therefore, between these two signs is great difference, which we note also in like signs in the Old Testament, circumcision which is known to answer to our baptism, was appointed for infants. But the passover, into whose place the supper hath now succeeded, did not receive all manner of guests without difference, but was rightly eaten of them only that might by age inquire of the signification of it. If these men had remaining one crumb of sound brain, would they be blind to a thing so clear and manifest?

31. *Twenty arguments of Servetus against the Baptism of children answered.*—Although it grieveth me to load the readers with a heap of trifles, yet it shall be worth the pains briefly to wipe away such light reasons as Servetus not the least of the Anabaptists, yea, the great glory of that company, thought himself to bring when he prepared himself to conflict. 1. He allegeth that Christ's signs as they are perfect, so do require that the receivers be perfect or able to conceive perfection. But the solution is easy; that the perfection of baptism, which extendeth even to death, is wrongfully restrained to one point of time. I say yet further, that perfection is foolishly required in man at the first day, whereunto baptism allureth us all our

life long, by continual degrees. 2. He objecteth that Christ's signs were ordained for remembrance, that every man should remember that he was buried together with Christ. I answer that that which he hath feigned of his own head, needeth no confutation; yea, that which he draweth to baptism, Paul's words show to be proper to the holy supper, that every man should examine himself, but of baptism there is nowhere any such thing. Whereupon we gather that they are rightly baptized who for their smallness of age, are not yet able to receive examination. 3. Whereas he, thirdly, allegeth that all they abide in death who believe not the Son of God, and that the wrath of God abideth upon them, John iii. 36; and therefore, that infants which cannot believe, lie in their damnation; I answer that Christ there speaketh not of the general guiltiness wherewith all the posterity of Adam are enwrapped, but only threateneth the despisers of the Gospel, which do proudly and stubbornly refuse the grace offered them. But this nothing pertaineth to infants. Also I set a contrary reason against them; that whomsoever Christ blesseth, he is discharged from the curse of Adam and the wrath of God; since, therefore, it is known that infants are blessed of him, it followeth, that they are discharged from death. Then he falsely cited that which is nowhere read, that whosoever is born of the Spirit heareth the voice of the Spirit, which, although we grant to be written, yet shall prove nothing else but that the faithful are framed to obedience, according as the Spirit worketh in them. But that which is spoken of a certain number, it is faulty to draw indifferently to all. 4. Fourthly, he objecteth, because that goeth before which is natural, 1 Cor. xv. 46, we must tarry ripe time for baptism, which is spiritual. But although I grant that all the posterity of Adam, begotten of the flesh, from the very womb bear their own damnation, yet I deny that that with-

standeth but that God may presently bring remedy. For neither shall Servetus prove that there were many years appointed by God before the spiritualness of life did begin. As Paul testifieth, although they who are born of the faithful are by nature damned; yet by supernatural grace they are saved. 1 Cor. vii. 14. 5. Then he bringeth forth an allegory, that David going up into the tower of Zion, did lead neither blind men nor lame men with him, but strong soldiers. 2 Sam. v. 8. But what if I set a parable against it, wherein God calleth to the heavenly banquet blind men and lame men, Luke xiv. 21, how will Servetus unwind himself out of this knot? I ask, also, whether lame and maimed men had not first been soldiers with David. But it is superfluous to tarry longer upon this reason, which the readers shall find by the holy history to be made of mere falsehood. 6. There followeth another allegory, that the apostles were fishers of men, not of little children. Matt. iv. 19. But I ask, what that saying of Christ meaneth, that into the net of the Gospel are gathered all kinds of fishes. Matt. xiii. 47. But because I like not to play with allegories, I answer that when the office of teaching was enjoined to the apostles, yet they were not forbidden from baptizing of infants. Howbeit I would yet know, when the evangelist nameth them *Anthropous*, men, (in which word is comprehended all mankind without exception) why they should deny infants to be men. 7. Seventhly, he allegeth, that since spiritual things agree with spiritual, 1 Cor. ii. 13, infants who are not spiritual are also not meet for baptism. But, first, it is plainly evident how wrongfully they wrest the place of Paul. There is treated of doctrine; when the Corinthians did too much stand in their own conceit for vain sharpness of wit, Paul rebuketh their sluggishness, for that they were yet to be instructed in the first introduction of heavenly wisdom. Who can thereof gather that bap-

tism is to be denied to infants, whom being begotten of the flesh, God doth, by free adoption, make holy to himself? Whereas he saith, that they must be fed with spiritual meat, if they be new men, the solution is easy, that by baptism they are admitted into the flock of Christ, and that the sign of adoption sufficeth them, till, being grown to age, they are able to bear strong meat; that, therefore, the time of examination which God expressly requireth in the holy supper, must be tarried for. Afterward he objecteth that Christ calleth all his to the holy supper. But it is certain enough that he admitteth none but them that are already prepared to celebrate the remembrance of his death. Whereupon followeth that infants whom he vouchsafeth to embrace, do stay in a separate and proper degree by themselves till they grow to age, and yet are not strangers. 8. Whereas he saith, that it is monstrous that a man after that he is born, should not eat: I answer, that souls are otherwise fed than by the outward eating of the supper; and that, therefore, Christ is nevertheless meat to infants, although they abstain from the sign. But of baptism the case is otherwise, by which only the gate into the church is opened to them. 9. Again, he objecteth that a good steward distributeth meat to the household in due time. Matt. xxiv. 45. Which although I willingly grant, yet by what right will he appoint unto us the certain time of baptism, that he may prove that it is not given to infants out of time. 10. Moreover he bringeth in that commandment of Christ to the apostles, that they should make haste into the harvest, while the fields wax white. John iv. 35. Verily, Christ meaneth this only, that the apostles seeing the fruit of their labour present, should the more cheerfully prepare themselves to teach. Who shall therefore gather that the only time of harvest is the ripe time for baptism? 11. His eleventh reason is, that in the first church, Christians

and disciples were all one, Acts xi. 26, but we see now that he foolishly reasoneth from the part to the whole. Disciples are called men of full age, who had been already thoroughly taught, and had professed Christ; as it beoved that the Jews under the law should be the disciples of Moses; yet no man shall thereof rightly gather, that infants were strangers whom the Lord hath testified to be of his own household. 12. Besides these, he allegeth that all Christians are brethren, in which number infants are not unto us, so long as we debar them from the supper. But I return to that principle, that none are heirs of the kingdom of heaven, but they that are the members of Christ; then, that the embracing of Christ was a true token of the adoption; whereby infants are joined in common with full grown men, and that they, abstaining for a time from the supper forbiddeth not but that they pertain to the body of the church. Neither did the thief that was converted on the cross, cease to be brother to the godly, although he never came to the supper. 13. Afterward he addeth, that none is made our brother but by the spirit of adoption, which is given only by the hearing of faith. I answer, that he still falleth back into the same deceitful argument, because he wiredraweth that to infants which was spoken only of grown men. Paul teacheth there that this is God's ordinary manner of calling to bring his elect to the faith, when he stirreth up to them faithful teachers, by whose ministry and labour he reacheth his hand to them. Who dare thereby appoint a law to him, but that he may by some other secret way graff infants into Christ? 14. Where he objecteth that Cornelius was baptized after he had received the Holy Ghost, Acts x. 44, how wrongfully he doth out of one example gather a general rule, appeareth by the eunuch and the Samaritans, Acts viii. 16, in whom the Lord kept a contrary order, that baptism went

before the gifts of the Holy Ghost. 15. The fifteenth reason is more than foolish. He saith that we are by regeneration made gods, and that they be gods to whom the Word of God is spoken, John x. 35, which accordeth not to children that be infants. Whereas he feigneth a godhead to the faithful, that is one of his dotages, which pertaineth not to this present place to examine. But to wrest the place of the Psalm to so contrary a sense, is a point of desperate shamelessness. Christ saith, that kings and magistrates are called of the prophets gods, because they bear an office appointed them of God. But that which, concerning the special commandment of government, is directed to certain men, this handsome expositor draweth to the doctrine of the Gospel, that he may banish infants out of the church. 16. Again he objecteth, that infants cannot be accounted new men, because they are not begotten by the word. But I do now again repeat that which I have often said, that to regenerate us, doctrine is the uncorruptible seed, if we be fit to receive it; but when by reason of age there is not yet in us aptness to learn, God keepeth his decrees of regenerating. 17. Afterward he cometh back to his allegories, that in the law a sheep and a goat were not offered in sacrifice so soon as they came out of the womb. If I listed to draw figures to this purpose, I could readily object against them, that all first begotten things were consecrate to God so soon as they had opened the womb, then that a lamb must be killed at a year's age. Exod. xiii. 2; Exod. xii. 5. Whereupon followeth that manly strength is not to be tarried for, but rather that the new and yet tender issues are chosen of God for sacrifices. 18. Furthermore, he affirmeth that none can come to Christ but they that have been prepared of John, as though John's office were not enduring but for a time. But to omit this, truly that same preparation was not in the children whom Christ embraced

and blessed. Wherefore let him go with his false principle. 19. At length he calleth for patrons Trismegistus and the Sibylles, to prove that holy washings pertain not but to them that are of grown age. Lo, how honourably he thinketh of the baptism of Christ, which he reduceth to the ceremonies of the Gentiles, that it may be no otherwise ministered than pleaseth Trismegistus. But we more esteem the authority of God, whom it hath pleased to make infants holy to himself, and to admit them with the holy sign, the force whereof they did not yet by age understand. Neither do we count it lawful to borrow out of the cleansings of the Gentiles any thing that may change in our baptism the everlasting and inviolable law of God, which he hath stablished concerning circumcision. Last of all, he maketh this argument; that if it be lawful to baptize infants without understanding, then baptism may irreverently and in sport be ministered to boys when they play. But in this matter let him quarrel with God, by whose commandment circumcision was common to infants before that they had attained understanding. Was it therefore a matter of sport, or subject to the follies of children, that they might overthrow the holy ordinance of God? But it is no wonder that these reprobate spirits, as though they were vexed with a phrensy, do thrust in all the grossest absurdities for defence of their errors, because God doth with such giddiness justly take vengeance of their pride and stubbornness. Verily I trust I have made plain with how feeble succours Servetus hath holpen his silly brethren the Anabaptists.

32. *The drift of Satan in stirring up contention about the Baptism of infants.*—Now, I think it will be doubtful to no sober man, how rashly they trouble the Church of Christ, that move brawls and contentions against the baptism of infants. But it is profitable to consider, what Satan goeth about with this so great

subtlety, even to take away from us the singular fruit of affiance and spiritual joy which is to be gathered hereof, and to diminish as much also the glory of the goodness of God. For how sweet is it to godly minds, to be certified not only by word, but also by sight to be seen with eyes, that they obtain so much favour with the heavenly Father, that he hath also care of their posterity? For here it is to be seen, how he taketh upon him the person of a most provident father of household toward us, which even after our death doth not lay away his carefulness of us, but provideth and foreseeth for our children. Ought we not here, after the example of David, with all our heart to leap up unto thanksgiving, that by such show of his goodness his name may be sanctified? Ps. xlviii. 11. This, verily, Satan intendeth, in assailing with so great armies the baptism of infants, namely, that this testifying of the grace of God being taken away, the promise which by it is present before our eyes, may at length by little and little vanish away. Whereupon should grow not only a wicked unthankfulness toward the mercy of God, but also a certain slothfulness in instructing our children to godliness. For by this spur we are not a little pricked forward, to bring them up in the earnest fear of God and in the keeping of his law, when we consider, that even immediately from their birth, he taketh and acknowledgeth them for his children. Wherefore, unless we list enviously to darken the bountifulness of God, let us offer to him our children, to whom he giveth a place among them that are of his family and household, that is to say, the members of the church.

ON THE LORD'S SUPPER.

1. *The Sacrament of the Supper of Christ instituted to testify that our souls are not only once made alive, but continually kept and nourished by Christ as by food.*—After that God hath once received us into his family, and not only to take us as his servants, but as his children; that he may fulfil the office of a most good father, and careful for his issue, he taketh also upon him to nourish us throughout the whole course of our life. And not contented therewith, it pleased him by a pledge given, to assure us of this continual liberality. To this end, therefore, he hath given his church another sacrament by the hand of his only begotten Son, namely, a spiritual banquet, wherein Christ testifieth himself to be the quickening bread, wherewith our souls are fed to true and blessed immortality. But forasmuch as the knowledge of so great a mystery is very necessary, and according to the greatness thereof, requireth a diligent declaration; and Satan, that he might bereave the church of this inestimable treasure, hath long ago spread mists, and since that time darkness, to obscure the light of it, and then hath stirred strifes and battles, that might estrange the minds of the simple from tasting of this holy food. After giving a summary adapted to the capacity of the

unlearned, I will undo those knots wherewith Satan hath endeavoured to snare the world. First, bread and wine are signs, which represent unto us the invisible food which we receive of the flesh and blood of Christ. For, as in baptism, God again begetting us, doth graff us into the fellowship of his church, and by adoption doth make us his own; so we have said that he performeth the office of a provident father of household in this, that he continually ministereth us meat, that he sustaineth and preserveth us in that life whereunto he hath by his word begotten us. Now, the only meat of our soul is Christ, and therefore the heavenly Father calleth us to him, that being refreshed with common partaking of him, we may from time to time gather lively force, until we attain to heavenly immortality. But forasmuch as this mystery of the secret uniting of Christ with the godly is by nature impossible to be comprehended, he giveth the figure and image thereof in visible signs most fit for our small capacity; yea, as it were by earnest and tokens given, he maketh it so assured unto us as if it were seen with our eyes, because this so familiar a similitude entereth even to the grossest minds, that souls are so fed with Christ, as bread and wine do sustain the bodily life. Now, therefore, we have it declared to what end this mystical blessing tendeth, namely, to assure us, that the body of the Lord was so once offered for us, that we now eat it, and in eating it, do feel in us the effectual working of that only sacrifice that his blood was so once shed for us, that it is unto us continual drink. And so sound the words of the promise there adjoined,—“Take eat, this is my body, which is delivered for you.” The body, therefore, which was once offered up for our salvation, we are commanded to take and eat; that when we see ourselves to be made partakers of this, we may certainly determine, that the power of his death, which bringeth life, shall be effectual in us.

Whereupon, also, he calleth the cup the covenant in his blood. For after a certain manner it reneweth, or rather continueth, the covenant which he hath once established with his blood, so much as pertaineth to the confirming of our faith, so oft as he reacheth unto us that holy blood to be tasted of. Matt. xxvi. 26, and Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24.

2. *The exchange which Christ hath made by taking that upon him which was ours, and communicating that which is his to us, confirmed by this sacrament.*

—A great fruit, verily, of affiance and sweetness may godly souls gather of this sacrament, because they have a witness, that we are grown together into one body with Christ, so that whatsoever is his we may call ours. Hereupon followeth, that we may boldly promise unto ourselves that everlasting life is ours, whereof he is heir; and that the kingdom of heaven, whereinto he is now entered, can no more fall away from us than from him: again, that we cannot now be condemned for our sins, from the guiltiness whereof he hath acquitted us, when he willed them to be imputed to himself as if they were his own. This is the marvellous exchange, which of his immeasurable bountifulness he hath made with us; that he being made with us the Son of Man, hath made us with him the sons of God; that by his coming down into earth, he hath made for us a way to go up into heaven; that putting upon him our mortality, he hath given us his immortality; that taking on him our weakness, he hath strengthened us with his power; that taking our poverty to himself, he hath conveyed his riches to us; that taking to him the weight of our unrighteousness, wherewith we were oppressed, he hath clothed us with his righteousness.

3. *Christ truly given and made ours in this sacrament, the whole pith whereof in a manner standeth herein, that for us the body and blood of Christ were*

offered, which we receive represented under bread and wine, to teach that they are to the soul the same which these visible creatures are to the body.—Of all these things we have so full a witnessing in this sacrament, that we must certainly determine, that Christ is truly given us, as if Christ himself were set present before our eyes, and handled with our hands. For this word can neither lie to us, nor mock us. Take, eat, drink, this is my body, which is delivered for you, this is the blood which is into the forgiveness of sins. Whereas he commandeth to take, he signifieth that it is ours. Whereas he commandeth to eat, he signifieth that he is made one substance with us. Whereas he saith of the body that it is delivered for us, of the blood that is shed for us, therein he teacheth that both are not so much his as ours; because he took and laid away both, not for his behoof, but to our salvation. And truly it is to be diligently marked, that the chief, and in a manner, whole pith of the sacrament standeth in these words,—Which is delivered for you, which is shed for you. For otherwise it should not much profit us, that the body and blood of our Lord are now distributed, unless they had been once given forth for our redemption and salvation. Therefore, they are represented under bread and wine, that we should learn that they are not only ours, but also ordained for the nourishment of spiritual life. This is it that we before said, that from the corporal things which are showed forth in the sacraments, we are by a certain proportional relation guided to spiritual things. So when bread is given us for a sign of the body of Christ, we ought thereby to conceive this similitude; as bread nourisheth, sustaineth and maintaineth the life of our body, so the body of Christ is the only meat to quicken and give life to our soul. When we see wine set forth for a sign of his blood, we must call to mind what uses wine is of to the body, that

we may consider that the same are brought to us spiritually by the blood of Christ; those uses are to cherish, to refresh, to strengthen, to make merry. For if we sufficiently weigh, what the delivering of this holy body, what the shedding of this holy blood, hath profited us, we shall plainly perceive that these things which are spoken of bread and wine, according to such proportional relation, do very well accord with them toward us, when they are communicated unto us.

4. *The highest consideration in this Sacrament is of the promise whereby Christ hath testified his flesh to be meat, and his blood to be drink indeed.*—Therefore the chief parts of the sacrament are not simply and without higher consideration, to reach to us the body of Christ; but rather that same promise, whereby he testifieth that his flesh is verily meat, and his blood is drink, with which we are fed into eternal life; whereby he affirmeth himself to be the bread of life, of which whosoever eateth, he shall live for ever; to seal, I say, and confirm that promise; and for bringing the same to pass, to send us to the cross of Christ, where that promise hath been truly performed, and in all points fulfilled. For we do not well and healthfully eat Christ as crucified, but when we do, with lively feeling, conceive the effectualness of his death. For whereas he calleth himself the bread of life, he doth not borrow the name of the sacrament, as some do wrongfully expound it; but because he was given as such of the Father, and performed himself such, when, being made partaker of our human mortality, he made us partners of his divine immortality; when, offering himself for sacrifice, he took our accursedness upon himself, that he might fill us with blessing; when, with his death, he devoured and swallowed up death; when, in his resurrection, he raised up this our corruptible flesh, which he had put on, to glory and incorruption.

5. *This Sacrament maketh not Christ to be the*

bread of life, but testifieth unto us that he is so to such as receive him in the due estimation of those mysteries whereby he is received, to receive him to eat his flesh and to drink his blood, an effect of belief, and a thing to be distinguished from faith.—It remaineth that by application all these blessings may come to us. That is done, both by the Gospel, and more clearly by the holy supper, where both he offereth himself to us with all his good things, and we receive him by faith. Wherefore the sacrament maketh not that Christ first beginneth to be the bread of life; but when it bringeth into remembrance that he was made the bread of life, which we continually eat, and when it giveth unto us the taste and savour of that bread, then it maketh us to feel the strength of that bread. For it promiseth us, that whatsoever Christ did or suffered, the same was done to give life to us. Then, that this giving of life is everlasting, by which we may without end be nourished, sustained, and preserved in life. For as Christ should not have been to us the bread of life, unless he had been born and had died for us, unless he had risen again for us; so now he should not be the same unless the effectualness and fruit of his birth, death, and resurrection, were an everlasting and immortal thing. All which Christ hath very well expressed in these words. “The bread which I will give, is my flesh, which I will give for the life of the world.” By which words, without doubt, he signifieth that his body should therefore be to us for bread, to the spiritual life of the soul, because it should be given forth to death for our salvation; and that it is delivered to us to eat of it, when, by faith, he maketh us partakers of it. Once, therefore, he gave it that he might be made bread, when he gave forth himself to be crucified for the redemption of the world; daily he giveth it, when, by the word of the Gospel, he offereth it to us to be received, so far as it was crucified; where he sealeth that deliverance with

the holy mystery of the supper; where he inwardly fulfilleth that which he outwardly betokeneth. Now herein we must beware of two faults, lest doing too much in abasing the signs, we seem to pluck them from their mysteries to which they are in a manner fast knit; or that being immeasurable in advancing the same, we seem, in the meantime, somewhat to darken the mysteries themselves. That Christ is the bread of life, wherewith the faithful are nourished into eternal salvation, there is no man but granteth, unless he be altogether without religion. But this point is not likewise agreed upon among all men, what is the manner of partaking of him. For there be that in one word define, that to eat the flesh of Christ and to drink his blood, is nothing else but to believe in Christ himself. But I think that Christ meant some more certain and higher thing, in that notable sermon where he commendeth to us the eating of his flesh, namely, that we are quickened by the true partaking of him; which, also, he therefore expressed by the words of eating and drinking, lest any man should think that the life which we receive of him is conceived by bare knowledge only. For as not the sight but the eating of bread sufficeth the body for nourishment, so it behoveth that the soul be truly and thoroughly made partaker of Christ, that by the power of him it may be quickened into a spiritual life. But, in the meantime, we confess that there is no other eating but of faith, as there can no other be imagined. But this is the difference between my words and theirs, that with them to eat is only to believe; but I say that the flesh of Christ is eaten with believing, because by faith he is made ours, and I say that eating is the fruit and effect of faith. Or, if you will have it plainer, with them eating is faith; and I think it rather to follow faith. In words verily the difference is but small; but in the thing itself not small. For though

the apostle teacheth that Christ dwelleth in our hearts by faith, Eph. iii. 17, yet no man will expound this dwelling to be faith; but all men do perceive there is expressed a singular effect of faith, for that by it the faithful do obtain to have Christ dwelling in them. After this manner the Lord meant, in calling himself the bread of life, John vi. 51, not only to teach that in the faith of his death and resurrection, salvation is reposed for us; but also, that by true partaking of himself it is brought to pass, that his life passeth into us, and becometh ours; like as bread, when it is taken for food, ministereth liveliness to the body.

6. *The meaning of Saint Augustine and Saint Chrysostome when they speak of the participation of the body of Christ.*—Neither did Augustine, whom they bring in for their patron, in any other meaning write that we eat by believing, than to show that this eating is of faith, not of the mouth. Which I also deny not; but yet therewithal I add, that we do by faith embrace Christ, not appearing afar off, but making himself one with us, that he may be our head, and we his members. Yet do not I utterly disallow that manner of speaking; but only I deny it to be a full declaration, if they mean to define what it is to eat the flesh of Christ. Otherwise I see that Augustine hath oft used this form of speech; as when he saith in the third book of Christian doctrine, unless ye eat the flesh of the Son of Man; this a figure teaching that we must communicate with the passion of the Lord, and must sweetly and profitably lay up in remembrance that for us his flesh was crucified and wounded. Again, when he saith that the three thousand men that were converted at Peter's sermon, Acts ii. 41, did drink the blood of Christ by believing, which they had shed by cruel dealing. (*Hom. in Job. 31 and 40.*) But in many other places he honourably setteth out that benefit of faith, that by it our souls are no less re-

freshed with the communicating of the flesh of Christ, than our bodies are with the bread which they eat. And the same is it which in a certain place Chrysostome writeth, that Christ doth not only by faith, but also really make us his body. *Hom.* 60. For he meaneth not that we do from any other where than from faith, obtain such a benefit; but this only he meaneth to exclude that none when he heareth faith to be named, should conceive a naked imagination. As for them that will have the supper to be only a mark of outward profession, I do now pass them over, because I think that I have sufficiently confuted their error, when I treated of sacraments in general. Only this thing, let the readers mark, that when the cup is called the covenant in the blood, Luke xxii. 20, there is a promise expressed that may be of force to confirm faith. Whereupon followeth, that unless we have respect to God, and embrace that which he offereth, we do not rightly use the holy supper.

7. *They strain the communion of Christ too narrowly who make it nothing but the participation of his Spirit only.*—Moreover they also do not satisfy, who acknowledging that we have some communion with Christ, when they mean to express it, do make us partakers only of the Spirit, without making any mention of flesh and blood. As though all those things were spoken of nothing, that his flesh is verily meat, that his blood is verily drink; that none hath life, but he that eateth that flesh, and drinketh that blood; and such other sayings that belong to the same end. Wherefore if it be certain that the full communicating of Christ proceedeth beyond their description, as it is too narrowly strained, I will now go about to sum up in few words, how large it is, and how far it extendeth itself, before that I speak of the contrary fault of excess. For I shall have a longer disputation with the excessive teachers, who, when according to

their own grossness they frame a manner of eating and drinking full of absurdity, do also transfigure Christ stripped out of this flesh into a fantasy; if yet a man may with any words comprehend so great a mystery, which I see that I cannot sufficiently comprehend with mind; and therefore I do willingly confess it, that no man should measure the highness thereof, by the small proportion of my childishness. But rather I exhort the readers, that they do not restrain the sense of their minds within these two narrow bounds; but endeavour to rise up much higher than they can by my guiding. For I myself, so oft as I speak of this thing when I have laboured to say all, think that I have yet said but little in respect of the worthiness thereof. And although the mind can do more in thinking than the tongue in expressing, yet with the greatness of the thing, the mind also is surmounted and overwhelmed. Finally, therefore, nothing remaineth, but that I must break forth into admiration of that mystery, which neither the mind can suffice to think of, nor the tongue to declare. Yet after such a manner as I can, I will set forth the sum of my sentence; which as I nothing doubt to be true, so I trust that it will not be disallowed of godly hearts.

8. *Christ from the beginning the fountain of life, by taking our flesh maketh it of power, being fed on, to be sustenance that nourisheth on to immortality.*—First of all, we are taught out of the Scripture, that Christ was from the beginning that life-bringing word of the Father, the fountain and original of life, from whence all things ever received their life. Wherefore John sometimes calleth him the Word of life, and sometimes writeth that life was in him; meaning that he even then, flowing into all creatures, poured into them the power of breathing and living. Yet the same John addeth afterward, that the life was then and not till then openly showed, when the Son

of God taking upon him our flesh gave himself to be seen with eyes, and felt with hands. For though he did before also spread abroad his power into the creatures; yet because man, being by sin estranged from God, having lost the communion of life, saw on every side death hanging over him; it behoved that he should be received into the communion of that word, that he might recover hope of immortality. For how small a confidence mayest thou conceive thereof, if thou hear that the Word of God indeed, from which thou art most far removed, containeth in itself the fulness of life, but in thyself and round about thee nothing offereth itself and is present before thine eyes but death? But since that fountain of life began to dwell in our flesh, it lieth not afar off hidden from us, but presently delivereth itself to be partaken of by us. Yea, and it maketh the very flesh, wherein it resteth, to be of power to bring life to us, that by partaking thereof, we may be fed to immortality. I am, saith he, the bread of life, that am come down from heaven. And the bread which I will give is my flesh, which I will give for the life of the world. John vi. 48 and 58. In which words he teacheth not only that he is life, in respect that he is the eternal Word of God which came down to us from heaven, but that in coming down he poured the same power into the flesh which he did put on, that from thence the communicating of life might flow forth unto us. Hereupon also these things now follow, that his flesh is verily meat, and his blood is verily drink; with which sustentances the faithful are nourished into eternal life. Herein therefore consisteth singular comfort to the godly, that now they find life in their own flesh. For so they do not only with easy passage attain unto it, but have it of itself laid abroad for them and offering itself unto them. Only let them hold open the bosom of their heart that they may embrace it, being present, and they shall obtain it.

9. *The flesh of Christ being (though not of itself) an unwasted fountain from whence life floweth; he that will live must of necessity be partaker thereof, and have fellowship with it.*—But although the flesh of Christ have not so great power of itself, that it can give life to us, which both in its first estate was subject to mortality, and now being endued with immortality, liveth not by itself; yet it is rightfully called life-bringing, which is filled with fulness of life to pour it into us. In which meaning I do with Cyril expound that saying of Christ:—As the Father hath life in himself, so he hath also given to the Son to have life in himself. John v. 26. For there he properly speaketh of his gifts, not which he from the beginning possessed with the Father, but with which he was garnished in the same flesh in which he appeared. Therefore he showeth that in his manhood also dwelleth the fulness of life, that whosoever partaketh of his flesh and blood, may therewithal also enjoy the partaking of life. Of what sort that is, we may declare by a familiar example. For as out of a fountain water is sometimes drunk, sometimes is drawn, sometimes by furrows is conveyed to the watering of grounds, which yet of itself doth not overflow into so many uses, but from the very spring itself with which everlasting flowing yieldeth and ministereth unto it from time to time new abundance; so the flesh of Christ is like a rich and unwasted fountain, which poureth into us the life springing from the Godhead into itself. Now who seeth not that the communion of the flesh and blood of Christ is necessary to all that aspire to heavenly life? Hereunto tendeth that saying of the apostle, that the church is the body of Christ and the fulfilling of it; and that he is the head out of which the whole body coupled and knit together by joints maketh increase of the body; that our bodies are the members of Christ. All which things we understand to be

impossible to be brought to pass, but when he wholly cleaves to us in spirit and body. But that most near fellowship whereby we are coupled with his flesh, he hath yet set out with a more glorious title, when he said that we are members of his body, and are of his bones and of his flesh. At the last to declare it to be a matter greater than all words, he concludeth his saying with an exclamation: This is (saith he) a great mystery. Eph. v. 30. Therefore it should be a point of extreme madness to acknowledge no communion of the faithful with the flesh and blood of the Lord, when the apostle declareth it to be so great, that he had rather wonder at it than express it.

10. *The body and blood of Christ truly given us, and not bare and naked figures thereof, in this Sacrament.*—Let the sum be, that our souls are so fed with the flesh and blood of Christ, as bread and wine do maintain and sustain the bodily life. For otherwise the proportional relation of the sign should not agree, unless souls did find their food in Christ. Which cannot be done, unless Christ do truly grow into one with us, and refresh us with the eating of his flesh and drinking of his blood. But although it seem incredible, that in so great distance of places the flesh of Christ reacheth to us, that it may be meat to us; let us remember how much the secret power of the Spirit surmounteth above all our senses, and how foolish it is to go about to measure his unmeasurableness by our measure. That, therefore, which our mind comprehendeth not, let our faith conceive, that the Spirit truly knitteth in one those things that are severed in places. Now that same holy communicating of his body and blood, whereby Christ poureth his life into us, even as if he had pierced it into our bones and marrows, he, in the supper, also testifieth and sealeth; and that not with setting before us a vain or void sign, but bringing forth there the effectual working of his Spirit, whereby

he fulfilleth that which he promiseth. And verily he there offereth and delivereth the thing signified to all them that sit at that spiritual banquet, although it be received with fruit by the faithful only, which receive so great bountifulness with true faith and thankfulness of mind. After which manner the apostle said, that the bread which we break is the communion of the body of Christ; and that the cup which we hallow with the word and prayers to that purpose, is the communion of his blood. 2 Cor. x. 16. Neither is there any cause why any man should object that it is a figurative speech, by which the name of the thing signified is given to the sign. I grant verily that the breaking of the bread is a sign, not the thing itself. But this being admitted, yet we shall rightly gather of the deliverance of the sign, that the thing itself is delivered. For unless a man will call God a deceiver, he can never be so bold as to say that he setteth before us an empty sign. Therefore if, by the breaking of bread, the Lord doth truly represent the partaking of his body, it ought to be out of doubt that he truly performeth and delivereth it. And this rule is always to be holden of the godly, that so oft as they see the signs ordained of the Lord, they certainly think and persuade themselves that the truth of the thing signified is there present. For to what purpose should the Lord deliver into thy hand the sign of his body, but to assure thee of the true partaking of it? If it be true that a visible sign is given us, to seal the gift of an invisible thing; when we receive the sign of the body, let us no less certainly believe that the body itself also is given us.

11. *Christ himself by faith, even his body and blood, truly participated in this Sacrament.*—I say, therefore, (which both hath been always received in the church, and all they teach at this day that think right) that the holy mystery of the supper consisteth

of two things ; that is to say of the bodily signs, which being set before our eyes do represent unto us invisible things according to the capacity of our weakness ; and of spiritual truth, which is by those signs both figured and delivered. Of what sort that is, when I mean to show it familiarly, I use to set three things : the signification ; the matter which dependeth on the signification ; the virtue or effect which followeth of both. The signification consisteth in the promises, which are after a certain manner, wrapped together with a sign. The matter or substance I call Christ, with his death and resurrection. By effect, I understand the redemption, righteousness, sanctification, and eternal life, and whatsoever other benefits Christ bringeth us. Now, although all these things have respect to faith, yet I leave no place to this cavil ; as though when I say that Christ is received by faith, I would have him conceived with understanding only and imagination. For the promises offer him, not that we should stick fast in the sight alone and in bare knowledge, but that we should enjoy the true communicating of him. And truly I see not how any man may have confidence that he hath redemption and righteousness in the cross of Christ, and life in his death, but principally standing upon the true communion of Christ himself. For those good things should not come to us unless Christ first made himself ours. I say, therefore, that in the mystery of the supper, by the signs of bread and wine, Christ is truly delivered to us, yea, and his body and blood, in which he hath fulfilled all obedience for purchasing of righteousness to us ; namely, that first we should grow together into one body with him ; and then being made partakers of his substance, we may also feel his power in the communicating of all his good things.

—12. *A local presence of the body of Christ not needful unto this, that we may enjoy the partaking of it,*

which the Spirit of Christ performeth without such grossness.—Now I come down to the excessive mixtures which superstition hath brought in. For herein Satan hath played with marvellous subtilty, that withdrawing the minds of men from heaven, he might fill them with perverse error, as though Christ were fastened to the element of bread. And, first, we must not dream of such a presence of Christ in the sacrament; as the craftsmen of the court of Rome have feigned; as though the body of Christ were made present with presence of place, to be handled with hands, to be bruised with teeth, and swallowed with mouth. For this form of recantation Pope Nicholas endited to Berengarius, to be a witness of his repentance; namely, with words so far monstrous, that the author of the gloss crieth out that there is danger, if the readers do not wisely take heed to themselves, lest they suck out of them an heresy worse than was that of Berengarius. In the second distinction, in the chapter beginning thus,—*Ego Berengarius*. But Peter Lombard, although he labour much in excusing the absurdity, yet more inclineth to the contrary sentence. For, as we do not doubt that it hath limits according to the perpetual nature of the body of men, and is holden in heaven, into which it was once received, until he return to judgment; so to draw it back, under these corruptible elements, or to imagine it present every where, we account it to be utterly unlawful. Neither, verily, is it so needful to this that we may enjoy the partaking of it; forasmuch as the Lord giveth us this benefit by his Spirit, that we may be made one with him in body, spirit, and soul. The bond, therefore, of this union is the Spirit of Christ, by the uniting whereof we are coupled together, and, as it were, a certain conduit, by which, whatsoever Christ himself both is and hath, is conveyed to us. (*Chryso. Ser. de Spiritu Sancto.*)
For if we behold the sun shining forth with his beams

upon the earth, after a certain manner, to cast forth his substance unto it to engender, nourish, and quicken the fruits thereof, why should the extending of the beams of the Spirit of Christ be inferior to convey the communion of his flesh and blood into us? Wherefore the Scripture, when it speaketh of our partaking with Christ, referreth the whole virtue thereof to the Spirit. Yet, instead of many, one place shall be sufficient. For Paul, in the eighth chapter to the Romans, saith that Christ dwelleth in us no otherwise than by his Spirit: whereby yet he taketh not away that communion of his flesh and blood, of which we now speak, but teacheth that the Spirit alone worketh that we possess whole Christ, and have him dwelling in us.

13. *The manner of presence which the Schoolmen have devised in this Sacrament.*—The schoolmen, deterred by a horror of so barbarous ungodliness, have expressed themselves more modestly. Yet they also do nothing but mock with subtler deceits. They grant that Christ is not contained there by way of circumscription, nor after a bodily manner; but afterward they invent a way, which neither themselves do understand, nor can they declare to others; yet it is such as leadeth to this point that Christ must be sought in the form of bread as they call it. For what is it? When they say that the substance of bread is turned into Christ, do they not fasten him to the whiteness which they there leave? But, say they; he is so contained in the sacrament, that he abideth in heaven, and we determine no other presence but of habitude. But whatsoever words they bring in, to cloak it with a deceitful colour, this is the end of all, that is by consecration made Christ, which before was bread; that, from thenceforth, Christ lieth hid under that colour of bread. Which, also, they are not ashamed in plain words to express. For these be the words of Lombard: (*Lib. 4. dist.*) that the body of Christ, which in itself

is visible, when the consecration is ended, lieth hidden and is covered under the form of bread. So the form of that bread is nothing else but a visor, that taketh away the sight of the flesh from the eyes. Neither need we many conjectures to find what snares they minded to lay with these words, since the thing itself plainly speaketh it. For it is to be seen with how great superstition, in certain ages past, not only the common sort of men, but also the very chief of them have been holden, and, at this day, are holden in popish churches. For having little care of true faith (by which alone we both come into the fellowship of Christ, and do cleave together with him) so that they have a carnal presence of him, which they have framed beside the word, they think that they have him present enough. Therefore, in sum, we see that this hath been gotten by this cunning subtilty that bread was taken of God.

14. *Transubstantiation destitute of antiquity to defend it.*—From hence proceedeth that same feigned transubstantiation, for which at this day they fight more earnestly than for all the other articles of their faith. For the first builders of that local presence could not unwind themselves from this doubt how the body of Christ should be mingled with the substance of bread, but that by many absurdities did thrust themselves in place. Therefore they were driven of necessity to flee to this invention, that there is made a turning of bread into the body; not that the body is properly made of the bread, but because Christ, that he might hide himself under the form, bringeth the substance to nothing. But it is marvellous that they fell to so great ignorance, yea, senseless dullness, that not only with Scripture, but also the consent of the old church fighting against it, they brought abroad that monster. I grant, indeed, that some of the old writers sometimes used the name of turning; not for that they would destroy the substance in the outward signs, but that they might teach

that the bread dedicate to the mystery differeth far from common bread and is now other. But each where they all plainly declare, that the holy supper consisteth of two parts, an earthly part, and a heavenly; and the earthly part, they do without controversy expound to be bread and wine. Truly, whatsoever they babble, it is plain, that in confirming of this doctrine, they want the defence of antiquity, which they oftentimes presume to set against the evident word of God. For it is not so long ago since it was invented; it was verily unknown, not only to those better ages, in which the purer doctrine of religion yet flourished, but also even when that same pureness was much defiled. There is none of the old writers that do not in express words confess that the holy signs in the supper are bread and wine; although, as we have said, they sometimes set it out with divers titles, to advance the dignity of the mystery. For, whereas they say that in the consecration is made of a secret turning, that now it is another thing than bread and wine; I have, even now, given warning that they do not thereby mean that the things themselves are brought to nought, but that they are now to be otherwise esteemed than common meats, which are appointed only to feed the belly; forasmuch as in them is delivered to us the spiritual meat and drink of the soul. This we also deny not. If, say these men, there be a turning, it must needs be that there is, or one thing made another thing. If they mean that there is something made which before was not, I agree with them. If they will draw it to that in their own imagination, let them answer me what change they think to be made in baptism. For herein the fathers also do determine a marvellous turning, when they say that of a corruptible element is made a spiritual washing of soul, yet none of them deny that water remaineth. But, say they, there is no such thing in baptism, as is that in the sup-

per, "This is my body." As though the question were of those words, which have a meaning plain enough; and not rather of that word of turning, which ought to signify no more in the supper than in baptism. Therefore, farewell they with these snares of syllables, whereby they do nothing else but bewray their own hungryness. For otherwise the signification would not agree together, unless the truth which is there figured, had a lively image in the outward sign. Christ's will was by the outward sign to testify that his flesh is meat. If he did set before us only an empty imaginative form of bread, not true bread, which were the correlation of similitude which should lead us from the visible thing to the invisible? For, that all things may agree together, the signification shall extend no further, but that we be fed with the form of the flesh of Christ. As if in baptism the form of water should deceive our eyes, it should not be to us a certain pledge of our washing; yea, by that deceitful show there should be given us an occasion of wavering. Therefore, the nature of the sacrament is overthrown, unless in the manner of signifying the earthly sign answer to the heavenly thing. And, therefore, we loose the truth of this mystery, unless true bread represent to us the true body of Christ. I repeat it again; since the supper is nothing else than a visible testifying of that promise which is in the sixth chapter of John, namely, that Christ is the bread of life, which came down from heaven; there must be visible bread used for a mean whereby that same spiritual bread may be figured; unless we are willing to loose all the fruit which in this behalf God tenderly granteth to sustain our weakness. Now by what reason should Paul gather, that all we are one body and one bread, 1 Cor. x. 17, who do together partake of one bread, if there remained only an imaginative form, and not rather a natural truth of bread?

15. *The visible elements in this Sacrament changed, not in respect of their nature, but of their use only.*—But they could never have been so foully beguiled with the deceits of Satan, but because they were already bewitched with this error, that the body of Christ inclosed under bread was by the bodily mouth sent down into the belly. The cause of so brutish imagination was, that consecration signified as much among them as a magical enchantment. But this principle was unknown to them, that bread is a sacrament to none but to men, to whom the word is directed; like as the water of baptism is not changed in itself, but so soon as the promise is adjoined, it beginneth to be that to us which it was not before. This shall better appear by example of a like sacrament. The water springing out of the rock in the desert was to the fathers a token and sign of the same thing, which the wine doth figure to us in the supper. Exod. xvii. 6. For Paul teacheth that they drunk the same spiritual drink. 1 Cor. x. 4. But it was a common watering for the beasts and cattle of the people. Whereupon it is easily gathered, that in earthly elements, when they are applied to a spiritual use, there is made no other turning but in respect of men, inasmuch as they are to them seals of the promises. Moreover, since God's purpose is, as I often repeat, as it were, by handsome chariots to lift us up to himself, they do by their frowardness wickedly disappoint the same, who do indeed call us to Christ, but to Christ lurking invisibly under bread. For it is not possible that the mind of man, disincumbering itself from the immeasurableness of places, should attain to Christ even above the heavens. That which nature denied them, they attempted to amend with a more hurtful remedy; that abiding in the earth, we should need no heavenly nearness of Christ. Lo, this is the necessity that compelled them to transfigure the body of Christ. In

Bernard's time, although a harder manner of speaking was grown in use, yet transubstantiation was not then known. And in all ages before that, this similitude did fly about in every man's mouth, that there is with bread and wine a spiritual thing joined in this mystery. Of the words they answer as they think, very acutely ; but bring nothing fit for this present cause. The rod of Moses, say they, being turned into a serpent, although it did get the name of a serpent, yet keepeth still the old name, and is called a rod. Exod. iv. 3, and vii. 10. So in their opinion it is as probable, that although the bread pass into a new substance, it may be abusively and yet not unaptly called that which it appeareth to the eyes. But what likelihood or nearness find they between a clear miracle and the feigned illusion, of which no eye on earth is witness ? The magicians had mocked with deceits, so that the Egyptians were persuaded that they excelled in divine power to change creatures above the order of nature. Moses came forth, and driving away all their deceits, showed that the invincible power of God was on his side, because his own rod consumed all the rest. But forasmuch as that was a turning discernible with eyes, therefore, as we have said, it pertaineth nothing to this present cause ; and a little time after, the rod visibly returned into his own form. Beside that, it is not known whether that sudden turning was of substance or no. Also the alluding to the rods of the magicians is to be considered, which the prophet therefore would not call serpents, lest he should seem to signify a turning where none was ; because those deceivers had done nothing but cast a mist before the eyes of the beholders. What likeness, herewith, have these forms of speech. The bread which we break, so oft as ye shall eat this bread, they communicated in breaking of bread, and such other ? 1 Cor. x. 16, and xi. 26 ; Acts ii. 42. It is certain that their eyes were only deceived with the

enchantment of the magicians. As concerning Moses, the matter is more doubtful, by whose hand it was no more hard for God to make of a rod a serpent, and again, of a serpent to make a rod, than to clothe angels with fleshly bodies, and by and by after to unclothe them. If the nature of this mystery were the same or like, there were some colour for their solution. Let this, therefore, remain certain, that it is not truly nor fitly promised us that in the supper the flesh of Christ is truly to us for meat, unless the true substance of the outward sign agree with it. And, as one error groweth of another, the place of Jeremiah is so foolishly wrested to prove transubstantiation, that it wearieth me to rehearse it. The prophet complaineth that wood is put in his bread; meaning that by the cruelty of his enemies, his bread was infected with bitterness. Jer. xi. 19. As David with a like figure bewaileth that his meat was corrupted with gall, and his drink with vinegar. Ps. lxxix. 21. These men will have it that the body of Christ was by way of allegory fastened to the cross. But some of the old fathers thought so. As though we ought not rather to pardon their ignorance, and to bury their shame, than to add shamelessness to compel them yet still to fight like enemies with the natural meaning of the prophet.

16. *The error of consubstantiation and the cause whereof it riseth.*—Others who see that the proportional relation of the sign and the thing signified, cannot be overthrown, but that the truth of the mystery must fall, do confess that the bread of the supper is verily a substance of an earthly and corruptible element, and suffereth no change in itself, but hath under itself the body of Christ inclosed. If they did so declare their meaning, that when the bread is delivered in the mystery, their is adjoined the delivering of the body, because the truth is inseparable from the sign; I would not much strive with them. But because

they placing the body in the bread, do feign to it a being everywhere contrary to the nature thereof, and in adding under the bread, they will have it lie there hidden; it is necessary a little while to draw such subtleties out of their dens. For my mind is not as of set purpose to go through with all this point; but only that I may lay the foundations of the disputation which shall by and by follow in place fit for it. They will, therefore, have the body of Christ to be invisible and immeasurable, that it may be hid under the bread; because they think they do not otherwise communicate with him than by his descending into the bread; but they comprehend not the manner of descending, whereby he lifteth us upward to himself. They lay upon it all the colours that they can; but when they have said all, it sufficiently appeareth, that they stay upon the local presence of Christ. Whence cometh that? even because they can abide to conceive no other partaking of the flesh and blood, but which consisteth either of joining and touching of place, or of some gross inclosing.

17. *The flesh of Christ by some, grossly extended as wide as heaven and earth, by others subtilly imagined to be, because glorious, therefore free from the natural properties of things corporal.*—And that they may obstinately defend the error once rashly conceived, some of them stick not to say, that the flesh of Christ had never any other measurings, but so far and wide as heaven and earth is broad. Whereas he was born a child out of the womb, whereas he grew, whereas he was spread abroad on the cross, whereas he was inclosed in the sepulchre, the same was done by a certain dispensation, that he might be born and die, and perform the other duties of man. Whereas after his resurrection he was seen in his wonted form of body, whereas he was taken up to heaven, whereas last of all also, after his ascension, he was seen of Stephen and Paul; it was done by the same dispensation, that

it might appear to the sight of men that he was made a king in heaven. Acts i. 3, 9, and vii. 55, and ix. 3. What is this else, but to raise up Marcion out of hell. For no man can doubt that the body of Christ was a fantasy or a fantastical thing, if he was of such state. Some slip away somewhat more subtilly, with saying that this body which is given in the sacrament is glorious and immortal; and that, therefore, it is no absurdity, if it be contained in many places, or in no place, or with no form, under the sacrament. But I ask what manner of body Christ gave to the disciples, the day before he suffered? do not the words sound that he gave the same mortal body, which was within a little after to be delivered? He had already before, say they, showed his glory to be seen to three of the disciples. Matt. xvii. 2. That is true indeed, but his will was by that brightness to give them a taste of immortality for an hour. In the meantime, they shall not there find a double body, but that one body which Christ did bear, garnished with new glory. But when he distributed his body at his first supper, the time was now at hand when he, being stricken of God, and humbled, should lie without glory as a leprous man; so far is it off that he then would show forth the glory of his resurrection. Isa. liii. 4. And how great a window is here opened to Marcion, if the body of Christ was seen in one place mortal and base, and in another place was holden immortal and glorious? Howbeit, if their opinion take place, the same happeneth daily; because they are compelled to confess that the body of Christ being visible in itself, lieth hid invisibly under the sign of bread. And yet, they that throw out such monstrousness, are so not ashamed of their own shame, that they do, unprovoked, heinously rail at us, because we do not subscribe to them.

18. *The body and blood of Christ though not fastened unto, yet spiritually delivered in the bread and*

wine of the holy Eucharist.—Now, if they list to fasten the body and blood of the Lord to bread and wine, the one shall of necessity be plucked asunder from the other. For as the bread is delivered separately from the cup, so the body united to the bread must needs be divided from the blood inclosed in the cup. For when they affirm that the body is in the bread and the blood in the cup; and the bread and wine are by spaces of place distant the one from the other; they can by no shift escape, but that the body must be severed from the blood. But whereas they are wont to allege, that by accompanying (as they feign) in the body is the blood, and likewise in the blood is the body, that verily is too trifling; forasmuch as the signs in which they are inclosed, are so severed. But if we be lifted up with our eyes and minds to heaven, that we seek Christ there in the glory of his kingdom; as the signs do allure us to him whole, so under the sign of bread, we shall be fed with his body, under the sign of wine we shall separately drink his blood, that at length we may enjoy him whole. For although he hath taken away his flesh from us, and in his body is ascended up into heaven, yet he sitteth at the right hand of the Father, that is to say, he reigneth in the power, and majesty, and glory of the Father. This kingdom is neither bounded with any spaces of place, nor compassed about with any measurings, but that Christ may show forth his might wheresoever it pleaseth him, both in heaven and in earth; but that he may show himself present with power and strength; but that he may alway be at hand with them that are his, breathing his life into them, may live in them, strengthen them, quicken them, preserve them safe, even as if he were present in body; finally, but that he may feed them with his own body, the communion whereof he doth, by the power of his Spirit, pour into them. After this manner the body and blood of Christ is delivered to us in the sacrament.

19. *The true manner of Christ's presence, and the substantial communicating of his body and blood in the Lord's Supper, made hateful to the world by the unjust judgments of men.*—But we must appoint such a presence of Christ in the supper, as may neither fasten him to the element of bread, nor shut him up in the bread, nor, by any means, compass him in, (for it is plain that all these things abate his heavenly glory;) finally, such as may neither take from him his own measure, nor diversely draw him in many places at once, nor feign to him such an unmeasurable greatness as is spread abroad throughout heaven and earth, for these things are plainly against the truth of the nature of manhood. Let us, I say, never suffer these two exceptions to be taken away from us. The one, that nothing be abated from the glory of Christ, which is done, when he is brought under the corruptible elements of this world, or is bound to any earthly creatures. The other, that nothing be by feigning, applied to his body, that agreeth not with the nature of man; which is done, when it is either said to be infinite, or is set in many places at once. But these absurdities being taken away, I willingly receive whatsoever may avail to express the true and substantial communicating of the body and blood of the Lord, which communicating is delivered to the faithful under the holy signs of the supper; and so that they may be thought not to receive it by imagination only or understanding of mind, but to enjoy it indeed to the food of eternal life. Why this sentence is so hateful to the world, and all defence taken away from it by the unjust judgments of many, there is no cause at all, but for that the devil hath, with horrible bewitching, maddened their minds. Truly that which we teach, doth in all points very well agree with the Scriptures; it containeth neither any absurdity, nor darkness, nor doubtfulness; it is not against true godliness and sound edification; finally,

it hath nothing in it that may offend, saving that in certain ages past, when that ignorance and barbarousness of sophisters reigned in the church, so clear light and open truth hath been unworthily oppressed. Yet because Satan, at this day, also laboureth, by troublesome spirits, to spot it with all the slanders and reproaches that he can, and bendeth himself to no other thing with greater endeavour; it is profitable the more diligently to defend and rescue it.

20. *The words of Christ's institution, in word held indeed, perverted, and forsaken by the authors, as well of transubstantiation as consubstantiation.*— Now before that we go any further, we must treat of the very institution of Christ; specially because this is the most plausible objection that our adversaries have, that we depart from the words of Christ. Therefore, that we may be discharged of the false cause of malice wherewith they burden us, our fittest beginning shall be at the exposition of the words. Three evangelists and Paul rehearse, that Christ took bread; when he had given thanks he brake it, gave it to his disciples and said, Take, eat, this is my body which is delivered or broken for you. Of the cup Matthew and Mark say thus: This cup is the blood of the New Testament, which shall be shed for many unto forgiveness of sins. Matt. xxvi. 26; Mark xiv. 22. But Paul and Luke say thus: This cup is the New Testament in my blood. Luke xxii. 17; 1 Cor. xi. 24. The patrons of transubstantiation will have by the pronoun (this) the form of bread to be signified, because the consecration is made in the whole contents of the sentence, and there is no substance that can be shown by it. But if they are holden with religious care of the words, because Christ testified that that which he reached into the disciples' hands, was his body; truly this their device, that that which was bread is now the body, is most far from the proper meaning of them. That which Christ took into

his hands and gave the Apostles, he affirmeth to be his body; but he took bread; who therefore cannot understand that bread is yet showed? and therefore there is no greater absurdity, than to remove that to the form, which is spoken of the bread. Others, when they expound this word (is) for (to be transubstantiate,) do flee to a more forced and violently wrested gloss. Therefore there is no cause why they should pretend that they are moved with reverence of words. For this was unheard of among all nations and languages, that the word (is) should be taken in this sense, namely for to be turned into another thing. As for them that leave bread in the supper, and affirm that there is the body of Christ, they much differ among themselves. They who speak more modestly, although they precisely exact the letter of these words, "This is my body," yet afterward swerve from their preciseness, and say that it is as much in effect as that the body of Christ is with bread, in bread, and under bread. Of the matter itself which they affirm, we have already touched somewhat, and we shall by and by have occasion yet to speak more. Now I dispute only of the words, by which they say they are restrained that they cannot admit bread to be called the body because it is a sign of the body. But if they shun all figures, why do they leap away from the plain showing of Christ, to their own manners of speaking far differing from it? For there is great difference between this, that bread is the body, and this, that the body is with bread. But because they saw it to be impossible, that this simple proposition might stand, that bread is the body, they have attempted to escape away by those forms of speech, as it were by crooked turnings. Some more bold stick not to affirm that even in proper speaking, bread is the body, and by this means they truly prove themselves to be literal men. If it be objected, that therefore the bread is Christ, and is

God; this verily they will deny, because it is not expressed in the words of Christ. But they shall nothing prevail by denying it; forasmuch as all do agree that whole Christ is offered us in the supper. But it is an intolerable blasphemy, that it be without figure spoken of a frail and corruptible element, that it is Christ. Now I ask of them, whether these two propositions be both of one effect, Christ is the Son of God, and bread is the body of Christ. If they grant that they are diverse, (which we will force them to grant whether they will or no,) then let them answer whence cometh the difference? I think they will bring no other but that the bread is after the sacramental manner called the body. Whereupon followeth, that Christ's words are not subject to the common rule, nor ought to be tried by grammar. Also I ask of the precise and stiff requirers of the letter, where Luke and Paul do call the cup the testament in the blood, Luke xxii. 20; 1 Cor. xi. 25, Whether they do not express the same thing which they did in the first part, where they call bread the body? Truly the same religion was in the one part of the mystery that was in the other; and because shortness is dark, longer speech doth better open the meaning. So oft therefore as they shall affirm by one word, that the bread is the body, I will out of more words bring a fit exposition, that it is the testament in the body. For why? Shall we need to seek a more faithful or surer expositor than Paul and Luke? Neither yet do I tend hereunto to diminish any thing of that communicating of the body of Christ which I have confessed; only my purpose is to confute that foolish waywardness whereby they do so hatefully brawl about words. I understand, by the authority of Paul and Luke, that the bread is the body of Christ, because it is the covenant in the body. If they fight against this, they have war not with me, but with the Spirit of God. Howsoever they cry out that

they are touched with reverence of the words of Christ, whereby they do not figuratively understand those things that are plainly spoken; yet this is not a pretence rightful enough, why they should so refuse all the reasons which we object to the contrary. In the meantime, as I have already given warning, it is convenient to learn, what manner of thing this is, the testament in the body and blood of Christ; because the covenant established with the sacrifice of death, should otherwise not profit us, unless there were adjoined that secret communicating whereby we grow into one with Christ.

21. *Figurative speech usual, and unto signs the names of things signified given when sacramental mysteries are treated of, which thing St. Augustine plainly teacheth.*—It remaineth, therefore, that for the affinity which the things signified have with their signs, we confess that the self-same name of the thing was given to the sign; figuratively, indeed, but not without a most fit proportional agreement. I leave allegories and parables, lest any man should quarrel that I seek starting holes, and wander out of the present purpose. I say that this is a speech by figure of transnomination which is commonly used in the Scripture, when mysteries are treated of. For neither can you otherwise understand that which is said; that circumcision is a covenant; that the Lamb is the passover; that the sacrifices of the law are expiations; finally, that the rock, out of which water flowed in the desert, was Christ, unless you take it to be spoken by way of transferring of names. Neither are names transferred only from the higher name to the lower; but, contrariwise, the name of the visible sign is also given to the thing signified; as when it is said that God appeared to Moses in the bush, Exod. iii. 6, when the ark of the covenant is called God, and the face of God, Psal. lxxxiv. 8; and xlii. 3, and the dove is called the Holy

Ghost. Matt. iii. 16. For though the sign differ in substance from the thing signified ; because this is spiritual and heavenly, and that is corporal and visible ; yet because it doth not only figure the thing which it is holily appointed to represent, as a naked and empty token, but doth also truly deliver it indeed : why may not the name of the thing rightly accord with it ? If signs devised by men, which are rather images of things absent, than marks of things present, which self-same absent things, they do oftentimes deceitfully shadow, are yet sometimes garnished with the titles of the things ; then those things that are ordained of God, do by much greater reason borrow the name of those things, of which they always both bear a sure and not deceitful signification, and have the truth adjoined with them. There is, therefore, so great likeness and nearness of the one to the other, that it is easy to draw their names to and fro. Therefore, let our adversaries cease to heap unsavoury scoffings against us, in calling us Tropists, because we expound the sacramental manner of speaking after the common use of the Scripture. For whereas the sacraments agree together in many things ; in this transferring of names, they have all a certain community together. As, therefore, the apostle teacheth, that the stone out of which spiritual drink did spring to the Israelites, was Christ, 1 Cor. x. 4, because it was a visible sign, under which that spiritual drink was truly indeed, but not discernibly to the eye perceived ; so bread is at this day called the body of Christ, forasmuch as it is a sign whereby the Lord offereth to us the true eating of his body. Neither did Augustine otherwise think or speak lest any man should despise this as a new invention. (*Epist. 23. ad Bonifac.*) If, saith he, the sacraments had not a certain likeness of those things whereof they are sacraments, they should not be sacraments at all. And of this likeness oftentimes they take the names of the things

themselves. As, therefore, after a certain manner, the sacrament of the body of Christ, is the body of Christ; the sacrament of the blood of Christ, is the blood of Christ; so the sacrament of faith is faith. There be in him many like places, which it were superfluous to heap together, since that one sufficeth; saving that the readers must be warned that the holy man teacheth the same thing in the epistle to Euodius. But it is a trifling shift to say, that where Augustine teacheth, that when transferring is often and commonly used in mysteries, he maketh no mention of the supper; because if this shift were received, we might not reason from the generality to the specialty, neither were this a good argument; every feeling creature hath power of moving, therefore an ox and a horse hath power of moving. Howbeit long disputation hereof is in another place ended by the words of the same holy man, where he saith, that Christ sticke not to call it his body, when he gave the sign of his body. Against Adimantus the Manichean, in the twelfth chapter, and, in another place, upon the third psalm. Marvellous, saith he, is the patience of Christ, that he received Judas to the banquet, wherein he committed and delivered to his disciples the figure of his body and blood.

22. *The force of the substantive verb in the words of consecration.*—But if some precise man, being blind to all the rest, do stand only upon this word (this is my body) as though it severed this mystery from all other, the solution is easy. They say that the vehemence of the substantive verb (is) is so great that it admitteth no figure. Which, if we grant to them; even in the words of Paul is read the substantive verb, where he calleth bread the communicating of the body of Christ. 1 Cor. x. 16. But the communicating is another thing than the body itself. Yea, commonly where sacraments are treated of, we find the same used. As, this shall be to you a covenant with me. Gen. xvii. 13.

This lamb shall be to you a passover. Exod. xii. 43. To rehearse no more; when Paul saith that the rock was Christ, 1 Cor. x. 4, why do they take the substantive verb in that place to be of less vehemence than in the speech of Christ? Let them also answer, where John saith, the Holy Ghost was not yet, because Jesus was not yet glorified, John vii. 39, of what force the substantive verb is in that place? For if they abide fastened to their rule, the eternal essence of the Holy Ghost shall be destroyed, as though it took beginning at the ascension of Christ. Finally, let them answer, what meaneth that saying of Paul, that baptism is the washing of regeneration and renewing, Tit. iii. 5, when it is evidently unprofitable to many. But nothing is stronger to confute them, than that saying of Paul, that the church is Christ. 1 Cor. xii. 12. For bringing a similitude of the body of man, he addeth, so is Christ; in which place he understandeth the only begotten Son of God, not in himself, but in his members. Hereby I think I have obtained, that to sound witted and uncorrupted men the slanders of our enemies are loathsome, when they spread abroad, that we withdraw credit from the words of Christ; which we do no less obediently embrace than they, and do weigh them with more godly reverence. Yea, their negligent carelessness showeth that they do not greatly care what Christ meant, so that it give them a buckler to defend their obstinacy; like as our earnest searching ought to be a witness how much we esteem the authority of Christ. They odiously spread abroad, that natural sense of man withholdeth us from believing that which Christ hath uttered with his own holy mouth; but how maliciously they burden us with this slander, I have a great part already made plain, and hereafter it shall more clearly appear. Therefore nothing withholdeth us from believing Christ when he speaketh, nor from obeying so soon as he doth but with a beck

will this or that. Only this is the question, whether it be unlawful to inquire of the natural meaning.

23. *The words and syllables of Christ's speech not so precisely to be stood upon, that all exposition be rejected which being sound and sober bringeth light, but no discredit unto the speaker.*—These good masters, that they may seem well fettered, do forbid men to depart, be it never so little from the letter. But I, on the other side, when the Scripture nameth God a warlike man, because I see that without figurative translation it is too rough a manner of speaking, do not doubt that it is a comparison taken from men. And truly upon no other pretence in the old time the Anthropomorphites, troubled the true teaching fathers, but that catching fast hold of these sayings, the eyes of God do see, it went up to his ears, his hand stretched out, the earth his footstool, they cried out that God had his body taken from him, which the Scripture assigneth unto him. If this law be received, outrageous barbarousness shall overwhelm the whole light of faith. For what monsters of absurdities may not frantic men pick out, if it be granted them to allege every small title to establish their opinions? That which they object, that it is not likely, that when Christ prepared for his apostles a singular comfort in adversities, he did then speak in a riddle or darkly, maketh of our side. For if it had not come in the minds of the apostles that bread was figuratively called the body, because it was the sign of the body, they had without doubt been troubled with so monstrous a thing. Almost at the same moment John reporteth that they did stick in perplexity at every the least difficulties. They who strive among themselves, how Christ will go to the Father, and do move the question, how he will go out of the world; they who understand nothing of those things that are spoken concerning the heavenly Father, till they see him; how would they have been so easy to believe that which all

reason refuseth, that Christ sitteth at the table in their sight, and is inclosed invisible under bread? Whereas, therefore, they in eating the bread without doubting, testified their consent; hereby appeareth that they took Christ's words in the same sense that we do, because they remembered that which ought not to seem strange in mysteries, that the name of the thing signified is transferred to the sign. Therefore it was to the disciples, as it is to us, a certain and clear comfort, entangled with no riddle. Neither is their any other cause why some should depart from our exposition, but because the enchantment of the devil hath blinded them, namely that they should feign darkness to themselves, where the exposition of an apt figure offereth itself. Moreover, if we precisely stand upon the words, Christ should wrongfully have spoken in one place severally another thing concerning the bread than he speaketh of the cup. He calleth the bread his body, he calleth the wine his blood; either it shall be a confused vain repetition, or it shall be such a separation as shall divide the body from the blood. Yea it shall as truly be said of the cup, this is my body, as of the bread itself, and it may likewise interchangeably be said, that the bread is the blood, if they answer that we must consider to what end or use the signs were ordained; I grant it indeed; but in the meantime they shall not extricate themselves, but that their error must draw this absurdity with it, that the bread is the blood, and the wine is the body. Now I know not what this meaneth, when they grant the bread and the body to be divers things, yet do affirm that the one is spoken of the other properly and without any figure; as, if a man should say that a garment is indeed a thing differing from a man, and yet that it is properly called a man. In the meanwhile, as though their victory consisted in obstinacy and railing, they say that Christ is accused of lying, if an exposition be sought of

the words. Now it shall be easy for us to show to the readers how unjust wrong these catchers of syllables do to us, when they fill the simple with this opinion, that we withdraw credit from the words of Christ, which we have proved to be furiously perverted and confounded by them, but to be faithfully and rightly expounded by us.

24. *The unmeasurable power of God not at all diminished by them who refuse the doctrine of consubstantiation.*—But the slander of this lie cannot be utterly purged, till another crime be wiped away. For they spread abroad, that we are so addicted to natural reason, that we give no more to the power of God, than the order of nature suffereth and common sense teacheth. From so malicious slanders I appeal to the very doctrine itself which I have declared; which doth clearly enough show, that I do not measure this mystery by the proportion of man's reason, nor make it subject to the laws of nature. I beseech you, have we learned out of natural philosophy, that Christ doth so from heaven feed our souls and bodies with his flesh, as our bodies are nourished with bread and wine? Whence cometh this power to flesh that it may give life? All men will say that it is not done naturally. It will not please man's reason, that the flesh of Christ reacheth to us, that it may be food unto us. Finally, whosoever hath tasted of our doctrine, shall be ravished into admiration of the secret power of God. But these good men that are so zealous of it, forge to themselves a miracle, which being taken away, God himself vanisheth with his power. I desire to have the readers once again warned, that they diligently weigh what our doctrine bringeth, whether it depend upon common sense, or with the wings of faith, surmounting the world, climbeth up beyond it into the heavens. We say that Christ as well with the outward sign as with his Spirit, descended to us, that he may

truly quicken our souls with the substance of his flesh and of his blood. In these few words he that perceiveth not to be contained many miracles, is more than senseless; forasmuch as there is nothing more beside nature, than that souls should borrow spiritual and heavenly life, of the flesh which took her beginning of the earth, and which was subject to death. Nothing is more incredible, than that things distant and asunder by the whole space of heaven and earth, should in so great distance of places not only be conjoined, but also united, that souls may receive food of the flesh of Christ. Therefore, let wayward men cease to procure hatred to us, by a filthy slander, as though we did enviously restrain any thing of the immeasurable power of God. For they do either too foolishly err, or too maliciously lie. For it is not here in question what God could, but what he would. We affirm that to be done which pleased him. But it pleased him, that Christ should be made like to his brethren in all things, except sin. Heb. iv. 15. What manner of thing is our flesh? Is it not such as consisteth of the certain measure of it, as is contained in place, as is touched, as is seen. And why, say they, may not God make, that the self-same flesh may occupy many and divers places, may be contained in one place, may be without measure and form? Thou mad man, why requirest thou of the power of God to make flesh at the same time to be and not to be flesh? Like as if thou shouldst instantly require him to make at the same time the light to be both light and darkness. But he willeth light to be light, darkness to be darkness, flesh to be flesh. He shall indeed, when it pleaseth him, turn darkness into light, and light into darkness, but when thou requirest that light and darkness may not differ, what doest thou else but pervert the order of the wisdom of God? Therefore flesh must be flesh; and Spirit Spirit, every thing in such law and condition as God

hath created it. But such is the condition of flesh, that it must be in one, yea, and that a certain place, and consist of her measure and of her form. With this condition Christ took flesh upon him, to which, as Augustine witnesseth, he hath given indeed incorruption and glory, but he hath not taken from it nature and truth. (*Ep. ad Dard.*)

25. *They that make Christ to lurk invisible under bread, are neither thereunto led by the words of Christ, nor assisted therein by God's almightiness.*—They answer, that they have the word, whereby the will of God is made plain; namely, if it be granted them to banish out of the church the gift of exposition, which may bring light to the word, I grant that they have the word; but such as in old time the Anthropomorphites had, when they made God having a body, such as Marcion and the Manichees had, when they feigned the body of Christ to be either heavenly or fantastical. For they alleged for testimonies, the first Adam was of the earth, earthly, the second Adam is of heaven, heavenly, 1 Cor. xv. 47; again, Christ abased himself, taking upon him the form of a servant, and was found in likeness as a man. Phil. ii. 7. But the gross eaters think that there is no power of God, unless with the monster forged in their brains, the whole order of nature be overthrown; which is rather to limit God, when we covet with our feigned inventions to prove what he can do. For out of what word have they taken that the body of Christ is visible in heaven, but lurketh invisible in earth under innumerable little pieces of bread? They will say that necessity requireth this that the body of Christ should be given in the supper. Verily, because it pleased them to gather a fleshly eating out of the words of Christ; they being carried away by their own prejudice, were driven of necessity to coin this subtlety, which the whole Scriptures crieth out against. But that any thing is by us

diminished of the power of God, is so false that by our doctrine the praise of it is very honourably set out. But forasmuch as they always accuse us, that we defraud God of his honour, when we refuse that which, according to common sense, is hard to be believed, although it have been promised by the mouth of Christ; I make again the same answer that I made even now, that in the mysteries of faith we do not ask counsel of common sense, but with quiet willingness to learn, and with the spirit of meekness, which James commendeth, we receive the doctrine come from heaven. James i. 21. But in that when they perniciously err, I deny not that we follow a profitable moderation. They hearing the words of Christ, this is my body, imagine a miracle most far from his mind. But when out of this feigned invention arise foul absurdities, because they have already, with headlong haste, put snares upon themselves, they plunge themselves into the bottomless depth of the almightiness of God, that by this mean they may quench the light of truth. Hereupon cometh that proud preciseness. We will not know how Christ lieth hid under the bread, holding ourselves contented with this saying of his, This is my body. But we, as we do in the whole Scripture, do with no less obedience than care, study to obtain a sound understanding of this place; neither do we with preposterous heat rashly and without choice catch hold of that which first presenteth itself into our minds; but using diligent study upon it, we embrace the meaning which the Spirit of God ministereth; and standing thereupon we do from aloft despise whatsoever earthly wisdom is set against it. Yea, we hold our minds captive that they may not be bold so much as with one little word to carp against it; and do humble them, that they may not dare to rise up against it. Hereupon sprung up the exposition of the words of Christ, which to be by the continual usage of the

Scripture common to all sacraments, all they that have been thought but meanly exercised therein, do know. Neither do we, after the example of the holy virgin, think it lawful for us, in a hard matter to inquire how it may be done. Luke i. 34.

26. *Christ proved by Scripture not to be on earth according to the presence of the flesh, but only by majesty, providence, and grace.*—But because nothing shall more avail to confirm the faith of the godly, than when they have learned that the doctrine which we have taught is taken out of the Word of God, and standeth upon the authority thereof; I will make this also evident with as great briefness as I can. The body of Christ, since the time that it rose again, not Aristotle but the Holy Ghost teacheth to be limited, and that it is comprehended in heaven until the last day. Neither am I ignorant that they boldly mock out those places that are alleged for this purpose. So oft as Christ saith that he will depart, leaving the world, John xiv. 2 and 28, they answer that that departing is nothing else but a changing of moral estate. But after this manner, Christ should not set the Holy Ghost in this place to supply, as they call it, the want of his absence; forasmuch as he doth not succeed into this place, nor Christ himself doth descend again out of the heavenly glory to take upon him the state of mortal life. Truly the coming of the Holy Ghost, and the ascending of Christ are things set as contrary; therefore it cannot be that Christ should, according to the flesh, dwell with us after the same manner that he sendeth his Spirit. Moreover, he in plain words expresseth, that he will not be always with his disciples in the world. Matt. xxvi. 11. This saying also they think that they do sufficiently wipe away, as though Christ said that he will not always be poor and miserable, or subject to the necessities of this frail life. But the circumstance of the place crieth plainly to the con-

trary, because there it is not treated of poverty and need, or of the miserable state of earthly life, but of worship and honour. The anointing pleased not the disciples, because they thought it to be a superfluous and unprofitable cost, and near unto riotous excess, therefore, they had rather that the price thereof, which they thought to be ill wasted, had been bestowed upon the poor. Christ answereth that he shall not always be present that he may be worshipped with such honour. And no otherwise did Augustine expound it, (*Tract. in Joh. 50.*) whose words are these which are nothing doubtful. When Christ said, ye shall not always have me, he spake of the presence of his body. For according to his majesty, according to his providence, according to his unspeakable and invisible grace, this was fulfilled which he said, Behold, I am with you even to the ending of the world. *Matt. xxviii. 20.* But according to the flesh which the word took unto him, according to this that he was born of the virgin, according to this that he was taken of the Jews, that he was fastened to the tree, that he was taken down from the cross, that he was wrapped in linen clothes, that he was laid in the grave, that he was manifestly showed in the resurrection, this was fulfilled, Ye shall not always have me with you. Why so? Because he was conversant according to the presence of his body forty days with his disciples, and while they accompanied him in seeing, not in following, he ascended. He is not here; for he sitteth there at the right hand of the Father. And yet he is here, because he is not gone away in presence of Majesty. Otherwise, according to the presence of majesty we have Christ always; and according to the presence of the flesh it is rightly said, But me ye shall not always have. For according to the presence of the flesh, the church had him a few days; now she holdeth him by faith, but seeth him not with eyes. Where, that I may note this also

briefly, he maketh him present to us three ways, by majesty, providence, and unspeakable grace, under which I comprehend this marvellous communion of his body and blood; if so that we understand it to be done by the power of the Holy Ghost, not by that feigned inclosing of his body under the element. For our Lord hath testified, that he hath flesh and bones which may be felt and seen. And to go away and ascend do not signify to make a show of one ascending and going away, but to do indeed that which the words sound. Shall we then, will some man say, assign to Christ some certain coast of heaven? But I answer with Augustine, that this is a most curious and superfluous question, if so that yet we believe that he is in heaven. (*Lib. de fide sym. cap. 16.*)

27. *Ascending sophistically expounded to be nothing else but conveyance out of sight.*—But what doth the name of ascending so oft repeated mean? doth it not signify a removing from one place to another? They deny it, because after their opinion, by height is only signified majesty of empire. But what meaueth the very manner of ascending? was he not in sight of his disciples looking on, lifted up on high. Acts i. 9. Do not the evangelists plainly declare that he was taken up into heaven. Mark xvi. 19. These witty sophisters do answer, that with a cloud set between him and them, he was conveyed out of their sight, that the faithful might learn that from thenceforth he should not be visible in the world. As though, to make credit of his invisible presence, he ought not rather to vanish away in a moment, or as though the cloud ought not rather to compass him before that he stirred his foot. But when he is carried up on high into the air, and with a cloud cast underneath him, teacheth that he is no more to be sought in the earth; we safely gather, that now he hath his dwelling-place in the heavens; as Paul also affirmeth,

Phil. iii. 20, and from thence he biddeth us to look for him. After this manner the angels warned the disciples, that they in vain gazed up into heaven; because Jesus who is taken up into heaven, shall so come as they have seen him go up. Here also the adversaries of sound doctrine start away with a pleasant shift as they think, saying that he shall then come visibly, who never went out of the earth, but that he abideth invisibly with them that are his. As though the angels did there signify a double presence, and do not simply make the disciples witnesses of his going up seeing it with their eyes, that no doubting might remain; even as if they had said, he, your own eyes beholding it, being taken up into heaven, that claimed to himself the heavenly empire; it remaineth that ye patiently abide in expectation till he come again the judge of the world; because he is now entered into heaven, not that he may alone possess it, but that he may gather together with him you and all the godly.

28. *Augustine wrested and abused by the maintainers of consubstantiation.*—But forasmuch as the defenders of this bastard doctrine are not ashamed to garnish it with the consenting voices of the old writers, and especially of Augustine, I will in few words declare how perversely they go about it. For whereas their testimonies have been gathered together of learned and godly men, I will not do a thing already done; let him that will, seek them out of their works. I will not heap together, neither out of Augustine himself, all that might make to the purpose; but will be content to show, by a few, that he is without controversy whole on our side. As for this, that our adversaries wrest him from us; do allege that it is commonly read in his books, that the flesh and blood of Christ is distributed in the supper, namely, the sacrifice once offered in the cross, (*Ad Bonifac. Epist. 25.*) it is but trifling; since he also calleth it either thanksgiving or the

sacrament of the body. But in what sense he useth the words of flesh and blood, we need not to seek with long compassing about; forasmuch as he declareth himself, saying that sacraments take their names of the likeness of the things which they signify; and that, therefore, after a certain manner, the sacrament of the body is the body. Wherewith accordeth another place which is well enough known, "the Lord hesitated not to say, this is my body, when he gave the sign of it." (*Contra Adama.*) Again, they object, that Augustine writeth expressly, that the body of Christ falleth to the ground, and entereth into the mouth; even in the same sense, that he affirmeth it to be consumed, because he joineth them both together. Neither doth that make to the contrary, which he saith, that when the mystery is ended, the bread is consumed, (*Mani. Lib. 12.*) because he had a little before said, since these things are known to men, forasmuch as they are done by men, they may have honour as things, but as marvellous things they may not. (*Lib. 5 de trin. c.*) And to no other end tendeth that which our adversaries do too unadvisedly draw to themselves; that Christ did, after a certain manner, bear himself in his own hands, when he reacheth the mystical bread to the disciples. For by interlacing this adverb of "likeness," after a certain manner, he sufficiently declareth, that he was not truly nor really inclosed under the bread. And no wonder, since in another place he plainly affirmeth, that bodies, if spaces of places be taken from them, shall be nowhere, they shall not be at all. (*In Psalm 33.*) It is a poor cavil to say that in that place it is not spoken of the supper, in which God uttereth special power, because the question was moved concerning the flesh of Christ, and the holy man of set purpose answering, saith, Christ gave immortality to his flesh, but took not nature from it. After this form it is not to be thought that he is each where spread

abroad ; for we must beware that we do not so affirm the godhead of the man, that we take away the truth of the body. And it followeth not, that that which is in God must be each where as God is. There is a reason by and by added, for one person is God and man, and both are one Christ ; as God he is everywhere ; as man he is in heaven. (*Epis. ad Dardan.*) What a negligence had it been, not to except the mystery of the supper, being a thing so earnest and weighty, if there had been in it any thing against the doctrine which he treated of. And yet, if a man do heedfully read that which followeth within a little after, he shall find that under that general doctrine, the supper is also comprehended, that Christ the only begotten Son of God, and the same the Son of Man, is each where whole present as God, that he is in the temple of God, that is in the church, God, as it were, there dwelling, and in some certain place of heaven by reason of the measure of his true body. We see how, to the uniting of Christ with the church, he doth not draw his body out of heaven ; which surely he would have done, if the body of Christ were not truly meat to us unless it were inclosed under bread. In another place, defining how the faithful do now possess Christ. Thou hast him, saith he, by the sign of the cross, by the sacrament of baptism, by the meat and drink of the altar. (*Tract. 50. in Joh.*) How rightly he reckoneth a superstitious usage among the signs of the presence of Christ, I do not now dispute, but he that compareth the presence of the flesh to the sign of the cross, sufficiently showeth that he feigneth not a two bodied Christ, that the same, He, may lurk hidden under the bread, who sitteth visible in heaven. If this need plainer declaration, it is, by and by, after added in the same place, that according to the presence of majesty, we always have Christ ; that according to the presence of the flesh, it is rightly said, " Me ye

shall not always have." Matt. xxvi. 11. They answer, that this is also added, that according to an unspeakable and invisible grace, it is fulfilled which is said of him, I am with you, even unto the end of the world. Matt. xxviii. 20. But that is nothing for their advantage; because this is at length restrained to his majesty, which is ever in comparison set against the body, and his flesh by express name is made different from his grace and power. As in another place the same comparison of contraries is read in him, that Christ by bodily presence left the disciples, that by spiritual presence he may be still with them; where it is plain that the substance of the flesh is distinguished from the power of the Spirit, which conjoineth us with Christ, though we be otherwise far severed by distance of places. The same manner of speaking he oftentimes useth, when he saith, he is to come again to the quick and the dead with bodily presence, according to the rule of faith and sound doctrine. For with spiritual presence he was also to come to them, and to abide with the whole church in the world until the ending of the world. Therefore, this speech is directed to the believers whom he had already begun to save with bodily presence, and whom he was to leave with bodily absence; that he might with his Father save them with spiritual presence. To take bodily for visible is but trifling; since he setteth also the body in comparison against the divine power; and adding (to save with the Father,) he clearly expresseth that he doth pour abroad his grace from heaven to us by his Spirit.

29. *The body of Christ by glory not made invisible, which fancy, concerning Christ, hath no manner of ground in Scripture.*—And since they put so much confidence in this lurking hole of invisible presence, go to, let us see how well they hide themselves in it. First, they shall not bring forth one syllable out of the Scriptures, whereby they may prove that Christ is in-

visible; but that they take that for confessed which no man that hath his sound judgment will grant them, that the body of Christ cannot otherwise be given in the supper but being covered with the visor of bread. And this is the point about which they strive with us, so far is it off from having the place of a principle. And when they so babble, they are compelled to make a double body of Christ; because after their opinion it is in itself visible in heaven, but invisible in the supper after a special manner of dispensation. But how trimly this agreeth, it is easy to judge both by other places of Scripture, and by the witness of Peter. Peter saith, that Christ must be holden or contained in heaven, till he come again. Acts iii. 21. These men teach that he is every where, but without form. They take exception, and say, that it is unjust dealing to make the nature of a glorified body subject to the laws of common nature. But this answer draweth with it that doting error of Servetus, (which is worthily to be abhorred of all the godly,) that the body was swallowed up of the Godhead. I do not say that they think so. But if this be reckoned among the qualities of a glorified body, to fill all things after an invisible manner, it is evident that the bodily substance is destroyed, and that there is left no difference of the Godhead and the nature of man. Again, if the body of Christ be of so many fashions and divers, that it is seen in one place, and is invisible in another; where is the very nature of a body which consisteth of his measured proportions? and where is unity? Much more rightly doth Tertullian say, who affirmeth that the body of Christ was a true and natural body, because in the mystery of the supper the figure of it is set before us for a pledge and assurance of the spiritual life. And verily Christ said of his glorified body, see and feel, for a spirit hath not flesh and bones. Luke xxiv. 39. Lo, by Christ's own mouth the truth of the flesh is proved, because it can

be felt and seen ; take away these things, then it shall cease to be flesh. They still flee to their den of dispensation which they have framed to themselves. But it is our part so to embrace that which Christ absolutely pronounceth, that that which he meaneth to affirm may be of force with us without exception. He proveth himself to be no spirit, because he is visible in his flesh. Let that be taken away which he claimeth as proper to the nature of his body ; must they not be fain to coin a new definition of a body ? Now, wherever they turn themselves about, their feigned dispensation hath no place in that place of Paul, where he saith, that we look for a Saviour from heaven who shall fashion our vile body like unto his glorious body. Phil. iii. 21. For we may not hope for a like fashioning in those qualities which they feign to Christ, that every one should have an invisible and immeasurable body. Neither shall there be found any man so dull witted, whom they may make to believe so great an absurdity. Let them not, therefore, ascribe this gift to Christ's glorified body, to be at once in many places, and to be contained in no space. Finally, let them either openly deny the resurrection of the flesh, or let them grant that Christ being clothed with heavenly glory, did not put off his flesh, who shall make us in our flesh, fellows and partners of the same glory, when we shall have the resurrection common with him. For what doth the Scripture teach more plainly, than that as Christ did put on our true flesh when he was born of the virgin, and suffered in our true flesh, when he satisfied for us ; so he received again also the same true flesh in rising again, and carried it up to heaven ? For this is to us the hope of our resurrection, and ascending into heaven, that Christ is risen again and ascended ; and (as Tertulian saith) he carried the earnest of our resurrection into the heavens with him. Now how weak and frail should that hope be, unless

this our real flesh had been raised up with Christ and entered into the kingdom of heaven? But this is the proper truth of a body, to be contained in space, to consist of its measured proportions, to have its form. Therefore away with this foolish device, which doth fasten both the minds of men and Christ to the bread. For to what purpose serveth the secret presence under bread, but that they who desire to have Christ united to them, may rest in that sign? But the Lord himself willed us to withdraw not only our eyes, but all our senses from the earth, forbidding himself to be touched of the women until he had gone up to his Father. When he seeth Mary with godly zeal of reverence to make haste to kiss his feet. John xx. 17, there is no cause why he should disallow and forbid this touching till he should be taken up into heaven, but because he will be sought nowhere else. Whereas they object that he was afterwards seen of Stephen, Acts vii. 55, the solution is easy; for neither was it therefore necessary that Christ should change place, who could give to the eyes of his servant such clearness of sight as might pierce through the heavens. The same also is to be said of Paul, Acts ix. 4. Whereas they object that Christ came out of the sepulchre it being shut, Matt. xxviii. 6, and entered in among the disciples, the doors being shut, John xx. 19, that maketh never a whit more for the maintenance of this error; for as the water like a fast pavement made a way to Christ walking upon the lake, Matt. xiv. 25, so it is no wonder, if at his coming the hardness of the stone yielded itself. Howbeit it is more probable, that by his commandment the stone was removed, and by and by after passage given him returned into its place. And to enter, the doors being shut, is not as much in effect as to pierce through the whole substance, but by divine power to open an entry for himself, that he suddenly stood among the disciples,

verily after a marvellous manner, when the doors were fast locked. That which they allege out of Luke, that Christ suddenly vanished away from the eyes of the disciples with whom he went to Emmaus, Luke xxiv. 31, profiteth them nothing, and maketh for us. For that he might take away the sight of himself from them, he was not made invisible, but only went out of sight. As when he went in journey together with them (as the same Luke witnesseth, chap. xxiv. 16,) he did not put on a new face, that he might not be known, but held their eyes. But these fellows do not only transform Christ, that he may be conversant on earth, but in divers places they make him divers and unlike himself. Finally, in so trifling they do not by one word indeed, but by a circumstance, make of the flesh of Christ a Spirit; and not contented therewith, they put upon it altogether contrary qualities. Whereupon of necessity followeth that it is double.

30. *Though the invisibility of the body of Christ were granted, yet the unmeasurableness thereof, which being denied taketh away the presence of Christ in or under the bread. was both condemned in the heresy of Eutyches, and hath in Scripture no colour of proof.*—Now, although we grant them that which they prat of the invisible presence, the unmeasurableness shall not be yet proved, without which they shall in vain attempt to inclose Christ under bread, unless the body of Christ may be every where at once, without any compass of place, it shall not be likely that he lieth hidden under bread in the supper. By which necessity they brought in the monstrous being every where. But it is showed by strong and plain witness of Scripture, that it was limited about by the measure of the body of a man; and then that by his ascending he hath made it plain that he is not in all places, but that when he passeth into one place he leaveth the other that he was in before. Neither is

the promise which they allege, to be drawn to the body, I am with you unto the end of the world. Matt. xxviii. 20. First, the continual union cannot stand, unless Christ dwell in us corporally without the use of the supper. Therefore there is no just cause why they should so sharply brawl about the words of Christ, that they may in the supper inclose Christ under bread. Again, the text itself proveth, that Christ speaketh nothing less than of his flesh, but promiseth to his disciples invincible help, whereby he may defend and sustain them against all the assaults of Satan and the world. For when he enjoined them a hard charge; lest they should doubt to take it in hand, or should fearfully execute it, he strengtheneth them with affiance of his presence; as if he had said, that his succour should not fail them, which should be impossible to be overcome. Unless they listed to confound all things, ought they not to make distinction of the manner of presence. And verily some had rather with great shame to utter their ignorance, than to yield never so little of their error. I speak not of the Papists, whose doctrine is more tolerable, or at the least more shamefast. But contentiousness so carrieth some away, that they say that by reason of the natures united in Christ, wheresoever the Godhead of Christ is, there is also his flesh, which cannot be separated from his Godhead. As though that same uniting have compounded of those two natures, I wot not what mean thing which was neither God nor man. So indeed did Eutyches, and after him Servetus. But it is plainly gathered out of the Scripture, that the one only person of Christ doth so consist of two natures, that either of them hath still her own property remaining safe. And that Eutyches was rightfully condemned, they will be ashamed to deny; it is a wonder that they mark not the cause of his condemning, that taking away the difference between the na-

tures, enforcing the unity of person, he made of God man, and of man God. What madness therefore is it, rather to mingle heaven and earth together, than not to draw the body of Christ out of the heavenly sanctuary? For whereas they bring for themselves these testimonies: None is gone up to heaven but he that is come down, the Son of Man, who is in heaven. John iii. 13. Again, the Son, who is the bosom of the Father, he shall declare him, John i. 18; it is a point of like senseless dullness, to despise the communicating of properties which was in old time not without cause invented of the holy fathers. Truly, when the Lord of glory is said to be crucified, 1 Cor. ii. 8, Paul doth not mean that he suffered any thing in his Godhead; but because the same Christ, who being an abject and despised in the flesh did suffer, was both God and Lord of glory. After this manner also the Son of Man was in heaven; because the self-same Christ, who according to the flesh did dwell the Son of Man in earth, was God in heaven. In which sort he is said to have descended from the said place according to his Godhead; not that the Godhead did forsake heaven to hide itself in the prison of the body, but because although it filled all things, yet in the very manhood of Christ it dwelt bodily, that is to say, naturally, and after a certain unspeakable manner. It is a common distinction in schools, which I am not ashamed to rehearse: that although whole Christ be every where, yet not the whole that is in him is every where. And I would to God the schoolmen themselves had well weighed the import of this saying; for so should the unsavoury invention of the fleshly presence of Christ have been met withal. Therefore our mediator, since he is whole every where, is always at hand with his, and in the supper, after a special manner, maketh himself present; but yet so that whole he is present, not the whole that he is; because, as it

is said, in his flesh he is contained in heaven till he appear to judgment.

31. *Christ present in the supper, though he descend not to present his body invisible in bread.*—But they are far deceived, who conceive no presence of the flesh of Christ in the supper, unless it be made present in bread. For so they leave nothing to the secret working of the Spirit, which uniteth Christ himself unto us, they think not Christ present, unless he come down to us. As though if he did lift us up to him, we should not as well enjoy his presence. Therefore, the question is only of the manner; because they place Christ in the bread, but we think it not lawful for us to pluck him out of heaven. Let the readers judge which is the rightest. Only let this cavil be driven away, that Christ is taken away from his supper, unless he be hidden under the cover of bread. For since this mystery is heavenly, there is no need to draw Christ into the earth, that he may be joined to us.

32. *The manner of the presence of Christ in the Sacrament incomprehensible, inexplicable.*—Now, if any man do ask me of the manner, I will not be ashamed to confess, that it is a higher secret than that it can be either comprehended with my wit, or uttered with my words; and to speak it more plainly, I rather feel it, than I can understand it. Therefore I do herein, without controversy, embrace the truth of God, in which I may safely rest. He pronounceth that his flesh is the meat of my soul, and his blood is the drink. With such food I offer my soul to him to be fed. In his holy supper he commandeth me, under the signs of bread and wine, to take, eat, and drink, his body and blood. I doubt not, but that both he doth truly deliver them, and I do receive them. Only I refuse the absurdities, which appear to be either unworthy of the heavenly majesty of Christ, or disagreeing from the truth of his nature of manhood; forasmuch as they

must also fight with the Word of God, which also teacheth that Christ was so taken up into the glory of the heavenly kingdom that it lifteth him above all estate of the world, Luke xxiv. 26, and no less diligently setteth forth in his human nature those things that are properly belonging to his true manhood. Neither ought this to seem incredible, or not consonant to reason, because as the whole kingdom of Christ is spiritual, so whatsoever he doth with his church, ought not to be reduced to the reason of this world. Or, that I may use the words of Augustine, this mystery, as others are, is done by men, but from God; in earth, but from heaven. (*Iren. lib. 4. ca. 34.*) Such, I say, is the presence of the body, as the nature of the sacrament requireth; which we say here to excel with so great force, and great effectualness, that it not only bringeth to our minds undoubted trust of eternal life, but also assureth us of the immortality of our flesh. For it is now quickened of his immortal flesh, and after a certain manner communicateth of his immortality. They who are carried above this with their excessive speeches, do nothing but with such entanglements darken the simple and plain truth. If any be not yet satisfied, I would have him here a while to consider with me, that we now speak of a sacrament, all the parts whereof ought to be referred to faith. But we do no less daintily and plentifully feed faith with this partaking of the body which we have declared, than they that pluck Christ himself out of heaven. In the meantime, I plainly confess, that I refuse that mixture of the flesh of Christ with our soul, or the pouring out of it such as they teach; because it sufficeth us, that Christ doth, out of the substance of his flesh, breathe life into our souls, yea, doth pour into us his own life, although the very flesh of Christ doth not enter into us. Moreover, there is no doubt that the proportion of faith, whereby Paul willeth us to examine all ex-

position of Scripture, Rom. xii. 3, doth, in this behalf, very well agree with me. As for them that speak against so evident a truth, let them look after what rule of faith they fashion themselves. He that doth not confess that Jesus Christ is come in the flesh, is not of God. 1 John iv. 3. These men, although they cloak it, or mark it not, do spoil him of his flesh.

33. *Our communicating of Christ in the Sacrament, spiritual, not carnal; such as receiveth Christ himself not the effects of his grace only, otherwise sacramental than Lombard, and after him others have dreamed, who think his flesh eaten without taste, without faith.*—Of communicating the same is to be likewise thought, which they acknowledge not unless they devour the flesh of Christ under bread. But there is no small wrong done to the Holy Ghost, unless we believe that it is brought to pass by his incomprehensible power, that we communicate with the flesh and blood of Christ. Yea, if the force of the mystery, such as it is taught of us, and as it was known to the old church from four hundred years ago, were weighed according to the worthiness of it, there was enough and more whereupon we might be satisfied; the gate had been shut against many foul errors, out of which have been kindled many horrible dissensions where-with both in old time and in our age the church hath been miserably vexed, while curious men do enforce an excessive manner of presence, which the Scripture never showeth. And they turmoil about a thing foolishly and rashly conceived, as if the inclosing of Christ under bread were the whole of godliness. It principally behoved to know, how the body of Christ, as it was once delivered for us, is made ours; how we are made partakers of his blood that was shed; because this is to possess whole Christ crucified, that we may enjoy all his good things. Now these things, in which was so great importance, being omitted, yea neglected, and in a man-

ner buried, this only crabbed question pleaseth them, how the body of Christ lieth hid under bread or under the form of bread. They falsely spread abroad that whatsoever we teach concerning spiritual eating, is contrary to the true and real eating, as they call it; because we have respect to nothing but to the manner, which among them is carnal, while they inclose Christ in bread; but to us it is spiritual, because the secret power of the Spirit is the bond of our union with Christ. No truer is that other objection, that we touch only the fruit or effect which the faithful take of the eating of the flesh of Christ. For we have said before, that Christ himself is the substance of the supper; and that thereupon followeth the effect, that by the sacrifice of his death we are cleansed from sins, by his blood we are washed, by his resurrection we are raised up into hope of the heavenly life. But the foolish imagination whereof Lombard was the author, hath perverted their minds, while they think that the eating of the flesh of Christ is the sacrament. For this saith he: The sacrament and not the thing are the forms of bread and wine; the sacrament and the thing are the flesh and blood of Christ; the thing and the sacrament is the mystical flesh. (*Lib. 4. Dist. 8.*) Again, within a little after: The thing signified and contained, is the proper flesh of Christ; the thing signified and not contained, is his mystical body. Whereas he maketh difference between the flesh of Christ, and the effectual power of nourishing, wherewith it is endued, I agree; but whereas he feigneth it to be a sacrament, yea and contained under bread, it is an error not to be suffered. Hereupon hath grown the false exposition of sacramental eating, because they have thought that wicked men also and evil doers do eat the flesh of Christ, how much soever they are strangers from him. But the flesh of Christ itself in the mystery of the supper is no less a spiritual thing

than eternal salvation. Whereupon we gather, that whosoever are void of the Spirit of Christ, can no more eat the flesh of Christ, than they can drink wine wherewith is joined no taste. Truly Christ is too heinously torn in sunder, when that dead body, and which hath no lively strength, is given forth in common to unbelievers; and his express words are directly against it. Whosoever eateth my flesh and drinketh my blood, abideth in me, and I in him. John vi. 56. They answer that in that place is not treated of the sacramental eating, which I grant, so that they will not now and then stumble against the same stone, saying that the flesh itself is eaten without fruit. But I would know of them, how long they hold it when they have eaten it? Here, in my judgment, they shall have no way to get out. But they object that nothing can be withdrawn or fail of the promises of God by the unthankfulness of men. I grant, indeed, and I say that the force of the mystery remaineth whole, howsoever wicked men do, as much as in them lieth, endeavour to make it void. Yet it is one thing to be offered, and another thing to be received. Christ reacheth this spiritual meat and offereth this spiritual drink to all men, some do greedily eat of it, some do loathingly refuse it; shall these men, refusing, make the meat and the drink to loose their nature? They will say that their opinion is assisted by this similitude, namely, that the flesh of Christ, though it be unsavoury, is nevertheless his flesh. But I deny that it can be eaten without the taste of faith; or (if we list rather to speak as Augustine doth) I say that men bear away no more of this sacrament, than they gather with the vessel of faith. So nothing abated from the sacrament, yea, the truth and effectualness thereof remaineth undiminished, although the wicked depart empty from the outward partaking of it. If they again object that this word, "This is my body," is diminished, if the wicked receive

corruptible bread and nothing else, we have a solution ready, that God will not be known true in the receiving itself, but in the steadfastness of his own goodness, when he is ready to give, yea, liberally offereth to the unworthy that which they refuse. And this is the fulness of the sacrament, which the whole world cannot break, that the flesh and blood of Christ is no less given to the unworthy than to the chosen faithful ones of God; but therewithal it is true, that as water lighting upon a hard stone, falleth away, because there is no entry open into the stone, so the wicked do with their hardness drive back the grace of God that it cannot pierce into them. Moreover, that Christ should be received without faith, is no more agreeing with reason, than seed to bud in the fire. Whereas they ask, how Christ is come to damnation to some, unless they receive him unworthily, it is a very cold question: forasmuch as we nowhere read that men do procure death to themselves by unworthily receiving Christ, but rather by refusing him. Neither doth Christ's parable help them, where he saith that seed groweth up among thorns, and afterward being choked is marred, Matt. xiii. 7, because he there treateth of what value the faith is which endureth but for a time, which they do not think to be necessary to the eating of Christ's flesh and drinking of his blood, that in this behalf do make Judas equal with Peter. But rather by the same parable their error is confuted, where Christ saith that some seed falleth in the highway, other some upon stones, and neither of them taketh root. Whereupon followeth that to the unbelievers their own hardness is a let that Christ attaineth not to them. Whosoever desireth to have our salvation assisted by this mystery, shall find nothing fitter, than that the faithful being led to the very fountain, should draw life out of the Son of God. But the dignity of it is honourably enough set out, when we keep in mind that it is a help

whereby we are grafted into the body of Christ, or being grafted do more and more grow together, till he do fully make himself one with us in the heavenly life. They object that Paul ought not to have made them guilty of the body and blood of Christ, 1 Cor. xi. 29, unless they were partakers of them. But I answer that they are not therefore condemned because they have eaten them, but only because they have profaned the mystery, in treading under feet the pledge of the holy union with God, which they ought reverently to receive.

34. Now because Augustine among the old writers chiefly hath affirmed that article of doctrine, that nothing is abated from the sacraments, nor is the grace which they figure made void by the infidelity or naughtiness of men; it shall be profitable to prove clearly by his own words, how unfitly and perversely they do draw that to this present cause, who cast the body of Christ to dogs to eat. The sacramental eating, after their opinion, is that whereby the wicked receive the body and blood of Christ without the power of the Spirit, or any effect of grace. Augustine, contrariwise, weighing wisely those words, "He that eateth my flesh, and drinketh my blood, shall not die for ever," saith, namely, the power of the sacrament, not only the visible sacrament; and verily within, not without; he that eateth it with heart, not he that presseth it with tooth. (*Hom. in Joh. 26.*) Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the unity of the body and blood of Christ, is set before men in the supper of the Lord, to some unto life, to some unto destruction; but the thing itself whereof it is a sacrament, to all men unto life, to none unto destruction, whosoever be partakers of it. John vi. 54. That none should here cavil, that the thing is called not the body, but the grace of the Spirit which may be severed from the body, the

contrary comparison between these two words of addition visible and invisible driveth away all these mists; for under the first of them cannot be comprehended the body of Christ. Whereupon followeth that the unbelievers do communicate only of the visible sign. And that all doubting may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: Moses, and Aaron, and Phineas, and many other that did eat manna, pleased God. Exod. xvi. 14. Why so? because the spiritual meat they spiritually understood, spiritually hungered, spiritually tasted, that they might be spiritually filled. For we also at this day have received spiritual meat; but the sacrament is one thing, and the power of the sacrament is another. A little after; and by this he that abideth not in Christ, and in whom Christ abideth not, without doubt neither eateth spiritually his flesh, nor drinketh his blood, though carnally and visibly he presseth with his teeth the sign of the body and blood. We hear again that the visible sign is set in comparison as contrary to spiritual eating. Whereby that error is confuted, that the body of Christ invisible is indeed eaten sacramentally, though not spiritually. We hear also that nothing is granted to profane and unclean men beside the visible receiving of the sign. Hereupon cometh his famous saying, that the other disciples did eat the bread, the Lord; but Judas did eat the bread of the Lord; (*Hom. in Joh. 59,*) wherein he plainly excludeth the unbelievers from the partaking of the body and blood. Neither tendeth it to any other end which he saith in another place, (*Hom. 62,*) what marvellest thou, if to Judas was given the bread of Christ, by which he might be made bond to the devil; when thou seest on the contrary side that to Paul was given the angel of the devil, by whom he might be made perfect in Christ? 2 Cor. xii. 7, he saith

verily in another place, (*Lib. 5. de. bap. cont. Dona.*) that the bread of the supper was the body of Christ to them to whom Paul said, he that eateth unworthily, eateth and drinketh judgment to himself; 1 Cor. xi. 29, and that they have not therefore nothing, because they have received naughtily. But in what sense, he declareth more fully in another place. For taking in hand purposely to define how the wicked and evil doers, who profess the Christian faith with mouth but with deeds do deny it, do eat the body of Christ, (and that against the opinion of some who thought that they did not eat sacramentally only but in very deed.) But neither (saith he) ought it to be said that they eat the body of Christ, because they are not to be reckoned among the members of Christ. For (to speak nothing of the rest) they cannot together be the members of Christ, and the members of a harlot. Finally, where himself saith, he that eateth my flesh, and drinketh my blood, abideth in me, and I in him, John vi. 56, he showeth that it is not sacramentally but in very deed to eat the body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this as though he had said, he that abideth not in me, and in whom I abide not, let him not say or think that he doth eat my body, or drink my blood. Let the readers weigh the things set as contraries in the comparison to eat, sacramentally, and in very deed; and there shall remain no doubt. He confirmeth the same, no less plainly in these words: prepare not your jaws, but your heart. Hereupon is this supper commended. Lo we believe in Christ, when we receive by faith; in receiving we know what to think. We receive a little and are fatted in heart. Therefore not that which is seen, but that which is believed, doth feed. Here also that which the wicked receive, he restraineth to the visible sign; and teacheth that Christ is no otherwise received than by faith.

So also in another place; (*Cont. Faust. lib. 13. cap. 16.*) pronouncing expressly that the good and the evil do communicate together in the signs he excludeth the evil from the true eating of the flesh of Christ. For if they received the thing itself, he would not utterly have left that unspoken which was more fit for his matter. Also in another place, (*Ser. 2. de verb. Apost.*) treating of the eating and the fruit thereof, he concludeth thus: then shall the body and blood of Christ be life to every man, if that which in the sacrament is visibly received, be in the truth itself spiritually eaten, spiritually drunk. Therefore whosoever make unbelievers partakers of the flesh and blood of Christ, that they may agree with Augustine, let them show us the visible body of Christ, forasmuch as by his judgment, the whole truth is spiritual. And it is certainly gathered out of his words, that the sacramental eating, when unbelief closeth up the entry to truth, is as much in effect as visible or outward eating. If the body of Christ might be eaten truly and yet not spiritually, what should that mean which he saith in another place? (*In Ps. xcvi.*) Ye shall not eat this body which ye see, and drink the blood which they shall shed that shall crucify me. I have commanded a certain sacrament unto you, being spiritually understood it shall quicken you. Verily he would not deny but that the same body which Christ offered for sacrifice, is delivered in the supper; but he did set out the manner of eating; namely, that being received into heavenly glory, by the secret power of the Spirit, it breatheth life into us. I grant indeed that there is oftentimes found in him this manner of speaking, that the body of Christ is eaten of the unbelievers; but he expoundeth himself, adding, in sacrament. And in another place, he describeth spiritual eating, in which our bitings consume not grace. And lest mine adversaries should say, that I fight with them by a heap of places, I

would know of them how they can unwind themselves from one saying of his, where he saith that sacraments do work in the elect only that which they figure. Truly they dare not deny but that the bread in the supper figureth the body of Christ. Whereupon followeth that the reprobate are debarred from the partaking of it. That Cyril also thought no otherwise, these words do declare. (*In 6. Joan. cap. 17.*) As if a man upon molten wax do pour other wax, he wholly tempered the one wax with the other; so it is necessary if any man receive the flesh and blood of the Lord that he be joined with him, that Christ may be found in him and he in Christ. By these words I think it is evident, that they are bereaved of the true and real eating, that do but sacramentally eat the body of Christ, which cannot be severed from his power; and that therefore faileth not the faith of the promises of God, which ceaseth not to rain from heaven, although the stones and rocks receive not the liquor of the rain.

35. *Adoration of Christ in the Sacrament unwarranted.*—This knowledge shall also easily draw us away from the carnal worshipping which some have, with perverse rashness, erected in the sacrament; because they reasoned with themselves in this manner: if it be the body, then both the soul and the godhead are together with the body, which now cannot be separated; therefore Christ is there to be worshipped. First, if their accompanying which they pretend be denied them, what will they do? For how much soever they cry out upon an absurdity, if the body be severed from the soul and the godhead; yet what sound witted and sober man can persuade himself that the body of Christ is Christ; they think themselves indeed sufficient to prove it with their logical arguments. But since Christ speaketh distinctly of his body and blood, but describeth not the manner of presence,

how will they of a doubtful thing gather certainly that which they would? . What then? If their consciences chance to be exercised with any more grievous feeling, shall not they, by and by, with their logical arguments, be dissolved and melt? namely, when they shall see themselves destitute of the certain word of God, upon which alone our souls do stand fast, when they are called to account, and without which they faint at every first moment; when they shall call to mind that the doctrine and examples of the apostles are against them, and that themselves alone are to themselves the author of it. To such motions shall be added other not small prickings. What? Shall it be a matter of no importance to worship God in this form, where nothing was prescribed unto us? When it concerned the true worship of God, ought they, with so great lightness, to have attempted that of which there is nowhere read any one word? But if they had, with such humbleness as they ought, holden all their thoughts under the Word of God, they would truly have hearkened to that which he said, take, eat, drink, and would have obeyed this commandment, wherein he biddeth the sacrament to be received, not to be worshipped. But they who, as it is commanded of God, do receive it without worshipping, are assured that they do not swerve from God's commandment; than which assuredness there is nothing better when we take any work in hand. They have the example of the apostles, whom we read not to have fallen down flat and worshipped it, but even as they were sitting to have received it and eaten it. They have the use of the apostolic church, wherein Luke reporteth that the faithful did communicate, not in worshipping, but in the breaking of bread. Acts ii. 42. They have the apostles' doctrine, wherewith Paul instructed the church of the Corinthians, professing that he had received of the Lord that which he delivered. 1 Cor. xi.

36. *Adoration of the Sacrament of Christ's body superstitious, condemned in effect by the Council of Nice, by the use of the Old Church, and by Scripture.*—And these things verily tend to this end, that the godly reader should weigh how perilous it is in so high matters to wander from the simple word of God to the dreams of our own brain. But those things that are above said, ought to deliver us from all doubt in this behalf. For that godly souls may therein rightly take hold of Christ, they must needs be lifted up to heaven. If this be the office of a sacrament, to help the mind of man which otherwise is weak, that it may rise upward to reach the height of spiritual mysteries, then they who are holden down in the outward sign do stray from the right way of seeking Christ. What then? Shall we deny that it is a superstitious worshipping, when men do throw themselves down before bread, to worship Christ therein? Doubtless the Nicene Synod meant to meet with this mischief, when it forbade us to be humbly attentive to the signs set before us. (*Sursum corda.*) And for no other cause was it in old time ordained, that before the consecration the people should with a loud voice be put in mind to have their hearts lifted upward. The Scripture itself also, beside that it diligently declareth unto us the ascension of Christ, whereby he conveyed away the presence of his body from our sight and conversation; to shake away from us all carnal thinking of him, so oft as it maketh mention of him, commandeth us to have our minds raised upward, and to seek him in heaven sitting at the right hand of the Father. Col. iii. 1 and 2. According to this rule he was rather to be spiritually worshipped in heavenly glory, than this so perilous a kind of worshipping to be devised, full of carnal and gross opinion of God. Wherefore they that have invented the worshipping of the sacrament, have not only dreamed it of themselves

beside the Scripture, in which no mention of it can be showed, which yet should not have been overpassed if it had been acceptable to God, but also all the Scripture crying out against it, they have framed to themselves a god after the will of their own lust, leaving the living God. For what is idolatry, if this be not, to worship the gifts instead of the giver himself? Wherein they have doubly offended; for both the honour taken from God was conveyed to a creature; and he himself also dishonoured in the defiling and profaning of his benefit, when of his holy sacrament is made a cursed idol. But let us contrariwise, lest we fall into the same pit, thoroughly settle our ears, eyes, hearts, minds, and tongues, in the holy doctrine of God. For that is the school of the Holy Ghost, the best schoolmaster, in which such profit is attained, that nothing need more to be gotten from any where else, but we willingly ought to be ignorant of whatsoever is not taught in it.

37. *Christ in the Sacrament offered and given by promise unto them, not who behold and adore, but who eat and give thanks; this Sacrament being instituted for the participation of Christ by faith and the profession of our grateful remembrance as two special uses.*—But now, as superstition, when it hath once passed the right bounds, maketh no end of sinning, they fell a great way further. For they have devised ceremonies altogether foreign to the institution of the supper, to this end only, that they might give divine honours to the sign. We yield, say they, this worship to Christ. First, if this were done in the supper, I would say that that worshipping only is lawful, which resteth not in the sign, but is directed to Christ sitting in heaven. But now by what pretence do they boast that they worship Christ in that bread, when they have no promise thereof? They consecrate an host, as they call it, which they may carry

about in pomp, which they may show forth in a common gazing to be looked upon, worshipped, and called upon. I ask by what power they think it to be rightly consecrate. Verily, they will bring forth those words, This is my body. But I will object to the contrary, that it was therewithal said, Take and eat. Neither will I do that of nothing. For when a promise is joined to a commandment, I say that the promise is so contained under the commandment, that being separated it becomes no promise at all. This shall be made plainer by a like example. God gave a commandment, when he said, call upon me; he added a promise, I will hear thee. Psal. l. 15. If any man calling upon Peter and Paul, do glory upon this promise, will not all men cry out that he doth wrongfully? And what other thing, I pray, do they who leaving the commandment concerning eating, do catch hold of a maimed promise, This is my body, to abuse it to strange ceremonies from the institution of Christ? Let us therefore remember that this promise is given to them who keep the commandment joined with it; but that they are destitute of all the word, who remove the sacrament to any other way. We have heretofore treated how the mystery of the holy supper serveth our faith before God. But forasmuch as the Lord doth here not only bring into our remembrance so great largeness of his bounty, as we have before showed, but doth, as it were, from hand to hand bring it forth, and stirreth us to acknowledge it, he doth therewithal warn us that we be not unthankful to so plentiful liberality; but rather that we would publish it with such praises as it is meet, and advance it with thanksgiving. Therefore, when he delivered the institution of the sacrament itself to the apostles, he taught them that they should do it in remembrance of him. Luke xxii. 19. Which Paul expoundeth to declare the Lord's death. 1 Cor. xi. 26. This is,

publicly and altogether with one mouth openly to confess, that all our affiance of life and salvation is reposed in the death of the Lord, that we may glorify him with our confession, and may by our example exhort others to give glory to him. Here again it appeareth whereunto the aim of this sacrament is directed, namely, to exercise us in the remembrance of the death of Christ. For, this that we are commanded to declare the Lord's death till he come to judge, is nothing else but that we should publish that with confession of mouth, which our faith hath acknowledged in the sacrament, that is, that the death of Christ is our life. This is the second use of the sacrament, which pertaineth to outward confession.

38. *A third use of this Sacrament in stirring up unto unity and love.*—Thirdly, the Lord also willed it to be to us instead of an exhortation, than which none other can more vehemently encourage and inflame us both to pureness and holiness of life, and also to charity, peace, and agreement. For the Lord doth therein so communicate his body to us, that he is made thoroughly one with us, and we with him. Now since he hath but one body, whereof he maketh us all partakers, it is necessary that all we also be by such partaking made one body. Which unity the bread which is delivered in the sacrament, representeth; which as it is made of many grains in such sort mingled together, that one cannot be discerned from another, after the same manner we also ought to be conjoined and knit together with so great agreement of minds that no disagreement or division come between us. This I had rather to be expressed with Paul's words: The cup of blessing, saith he, which we bless is the communicating of the blood of Christ; and the bread of blessing which we break, is the partaking of the body of Christ, therefore we are all one body that partake of one bread. 1 Cor. x. 16. We shall have very

well profited in the sacrament, if this thought so shall be imprinted and engraven in our minds, that none of the brethren can be hurt, despised, refused, abused, or any wise be offended by us, but that therewithal we do also in so doing, hurt, despise, and abuse Christ with our injurious dealings; that we cannot disagree with our brethren but that we must therewithal disagree with Christ; that Christ cannot be loved of us, but that he must be loved in our brethren; that what care we have of our own body, such, also, we ought to have of our brethren which are members of our body; as no part of our body is touched with any feeling of grief, which is not spread abroad into all the other parts, so we must not suffer our brother to be grieved with any evil whereof we should not also be touched with compassion. Therefore Augustine, not without cause, so oft calleth this sacrament that bond of charity. For what sharper spur could be put to us, to stir up mutual charity among us, than when Christ giving himself to us, doth not only allure us with his own example, that we should mutually dedicate and deliver ourselves one to another; but in so much as he maketh himself common to all, he maketh all us also one in himself?

39. *This Sacrament severed from the Word nothing but a dumb show.*—But hereby is that very well confirmed which I have said in another place, that the true ministration of the sacrament standeth not without the Word. For whatsoever profit cometh to us of the supper, requireth the Word; whether we be to be confirmed in faith, or to be exercised in confession, or to be stirred up to duty, prayer is needful. Therefore nothing can be more disorderly done in the supper, than if it be turned to a dumb action; this hath been done under the tyranny of the Pope. For they would have the whole force of consecration to depend upon the intent of the priest, as though this nothing pertained to the people, to whom it most of all behoved that the

mystery should be declared. But thereupon hath grown this error, that they marked not that those promises wherewith the consecration is made, are directed not to the elements themselves, but to them that receive them. But Christ speaketh not to the bread, that it may be made his body, but commandeth his disciples to eat, and promiseth to them the communicating of his body and blood. And no other order doth Paul teach than that together with the bread and the cup, the promises should be offered to the faithful. Thus it is truly. We ought not to imagine any magical enchantment, that it be sufficient to have mumbled up the words, as though the elements did hear them; but let us understand that those words are a lively preaching, which may edify the hearers, which may inwardly pierce into their minds, which may be imprinted and settled in their hearts, which may show forth effectualness in the fulfilling of that which it promiseth; by these reasons it clearly appeareth that the laying up of the sacrament, which many do earnestly require, that it may be extraordinarily distributed to the sick, is unprofitable; for either they shall receive it without rehearsing of the institution of Christ, or the minister shall, together with the sign, join the true declaration of the mystery. In silence is abuse and fault. If the promises be rehearsed, and the mystery declared, that they who shall receive it may receive it with profit, there is no cause why we should doubt that this is the true consecration. To what end, then, will that other consecration come, the force whereof cometh not so far as to the sick men? But they that do so, have the example of the old church. I grant this, but in so great a matter, and in which we err not without great danger, nothing is safer than to follow the truth itself.

40. *The danger of unworthily receiving this Sacrament.*—Now, as we see that this holy bread of the supper of the Lord is spiritual meat, no less sweet

and delicate than healthful to the godly worshippers of God, by the taste whereof they feel that Christ is their life, whom it raiseth up to thanksgiving, to whom it is an exhortation to mutual charity among themselves; so on the other side it is turned into a most noisome poison to all them whose faith it doth not nourish and confirm, and whom it doth not stir up to confession of praise and to charity. For as bodily meat, when it findeth a stomach possessed with evil humours, being itself also thereby made evil and corrupted, doth rather hurt than nourish, so this spiritual meat, if it light upon a soul defiled with malice and naughtiness, throweth it down headlong with greater fall; verily not by the fault of the meat itself, but because to defiled and unbelieving men nothing is clean, Tit. i. 15, though otherwise it be never so much sanctified by the blessing of the Lord. For (as Paul saith) they that eat and drink unworthily are guilty of the body and blood of the Lord, and do eat and drink judgment to themselves, not discerning the body of the Lord. 2 Cor. xi. 29. For such kind of men as without any sparkle of faith, without any zeal of charity, do thrust themselves forth like swine to take the supper of the Lord, do not discern the body of the Lord. For in so much as they do not believe that that body is their life, they do, as much as in them lieth, dishonour it, spoiling it of all the dignity thereof, and finally, in so receiving it they profane and defile it. But in so much as being estranged and disagreeing from their brethren, they dare mingle the holy sign of the body of Christ with their disagreements, it is no thanks to them that the body of Christ is not rent in sunder, and limb by limb torn in pieces. And so they are justly held guilty of the body and blood of the Lord, which they do with ungodliness, full of sacrilege, so foully defile. Therefore by this unworthy eating, they take to themselves damnation. For whereas they have no faith re-

posed in Christ, yet receiving the sacrament they profess that there is salvation for them nowhere else than in him, and do forswear all other affiance. Wherefore they themselves are accusers to themselves, they themselves pronounce witness against themselves, and they themselves seal their own damnation. Again, when they being with hatred and ill will divided and drawn in sunder from their brethren, that is from the members of Christ, have no part in Christ; yet they do testify that this is the only salvation to communicate with Christ, and to be made one with him. For this cause Paul commandeth, that a man prove himself, before that he eat of this bread or drink of this cup. 1 Cor. xi. 28. Whereby (as I expound it) he meant that every man should descend into himself, and weigh with himself, whether he do, with inward affiance of heart, rest upon the salvation which Christ hath purchased; whether he acknowledge it with confession of mouth; then whether he do, with desirous endeavour of innocency and holiness, aspire to the following of Christ; whether, after his example, he be ready to give himself to his brethren, and to communicate himself to them with whom he hath Christ common to him; whether, as he himself is accounted of Christ, he do likewise on his behalf take all his brethren for members of his own body; whether he covet to cherish, defend, and help them as his own members. Not for that these duties, both of faith and charity, can now be perfect in us, but because we ought to endeavour this, and with all our desires to long toward it, that we may daily more and more increase our faith begun.

41. *Consciences tormented by that worthiness of receiving which is taught in the Church of Rome.*— Commonly when they go about to prepare men to such worthiness of eating, they have in a cruel manner tormented and vexed poor consciences; and yet they brought never a whit of all those things that might

serve to the purpose. They said that those did eat worthily who were in a state of grace. To be in a state of grace they expounded to be pure and cleansed from all sin. By which doctrine all the men that ever have at any time been or now are in the earth, were debarred from the use of the sacrament. For if we go about thus to fetch our worthiness from ourselves, we are utterly undone; only despair and damnable ruin abideth us. Though we endeavour with our whole strength, we shall not the more prevail, but that then at least we shall be most unworthy, when we have most of all laboured about seeking of worthiness. To heal this sore, they have devised a way to attain worthiness; that, as much as in us lieth, making examination, and requiring of ourselves account of all our actions, we should with contrition, confession, and satisfaction, cleanse our unworthiness, which way of cleansing, what manner of thing it is, we have already showed there where was a more convenient place to speak of it. So much as serveth for our present purpose, I say that these are two vanishing comforts to dismayed and discouraged consciences, and such as are struck with horror of their sin. For if the Lord by special forbidding admitteth none to the partaking of the supper but the righteous and innocent, there needeth no small attention that may make a man assured of his own righteousness which he heareth to be required of God. But whereby is this assuredness confirmed unto us, that they are discharged before God, who have done so much as in them lay? But although it were so, yet when shall it be that a man may be bold to assure himself that he hath done as much as in him lay? So when there is made no certain assurance of our worthiness, the entry shall always remain shut by that horrible forbidding, whereby is pronounced that they eat and drink judgment to themselves, who eat and drink unworthily.

42. *The medicinable virtue of this Sacrament unto men weakened with the consciousness of their own unworthiness.*—Now it is easy to judge what manner of doctrine this is which reigneth in the papacy, and from what author it proceeded, which with the outrageous rigour thereof, bereaveth and spoileth miserable sinners and such as are tormented with fear and sorrow of the comfort of this sacrament, in which yet all the sweet delicacies of the Gospel were set before them. Surely the devil could by no readier way destroy men, than by making them so senseless, that they could not perceive the taste and savour of such food, wherewith it was the will of the most good heavenly Father to feed them. Lest, therefore, we run into such a headlong precipice, let us remember that this holy banquet is medicine to the sick, comfort to sinners, a liberal gift to the poor; which brings no profit to the healthy, righteous, and rich, if any such could be found. For whereas in it Christ is given us for meat, we understand that without him we pine, starve, and faint, like as famine destroyeth the lively strength of the body. Again, whereas he is given us for life; we understand that without him we are in ourselves utterly dead. Wherefore this is the worthiness both the only and the best that we can bring to God, if we offer to him our own vileness, and, as I may so call it, unworthiness, that of his mercy he may make us worthy of him; if we despair in ourselves, that we may be comforted in him; if we humble ourselves, that we may be exalted in him; if we accuse ourselves, that we may be justified of him; moreover, if we aspire to that unity which he commendeth to us in his supper, and as he maketh us all one in himself, so we should all desire to be of one soul, one heart, one tongue. If we have these things thoroughly well weighed and considered, such thoughts, although they shake us, yet shall never overthrow us. As how should we, being

needy and naked of all good things, we defiled with filthiness of sins, we half dead, eat the body of the Lord worthily? We will rather think that we being poor come to the liberal giver, we sick, to the physician, we sinners, to the author of righteousness, finally, we dead men, to him that giveth life; that that worthiness which is commanded of God, consisteth chiefly of faith, which repositeth all things in Christ and nothing in us; and next of charity, and the self-same charity which is enough to offer imperfect to God, that he may increase it to better, forasmuch as it cannot be given perfect. Some other agreeing with us in this, that the worthiness itself consisteth in faith and charity; yet, in the measure of worthiness, have gone far out of the way, requiring a perfection of faith, whereunto nothing may be added, and a charity equal with that which Christ hath showed toward us. But hereby they do no otherwise than those before, drive all men away from coming to this holy supper. For if their sentence should take place, no man should receive but unworthily, forasmuch as all, without exception, should be holden guilty and convicted of their imperfection. And truly it were a point of too amazing stupidity, I will not say foolishness, to require such perfection in the sacrament, as may make the sacrament void and superfluous; which was not ordained for the perfect, but for the weak and feeble to awake, to stir up, to prick forward and exercise the affection of faith and charity, and to correct the default of either of them.

43. *The liberty granted unto men and their wanton folly showed in ceremonies annexed to the administration of this Sacrament.*—But so much as concerneth the outward form of action, whether the faithful receive it in their hand or no, whether they divide it, or every one eat that which is given him; whether they put again the cup in the hand of the deacon, or deliver it to the next; whether the bread

be leavened or unleavened; whether the wine be red or white, it maketh no matter. These things are indifferent and left to the liberties of the church. Howbeit, it is certain, that the usage of the old church was, that every one should take it into his hand. And Christ said, "Divide it among you." Luke xxii. 17. The histories report that it was leavened and common bread before the time of Alexander, bishop of Rome, who first delighted in unleavened bread. But for what reason I see not, unless it were with a new sight to draw the eyes of the common people to wondering at it, rather than to instruct their minds with good religion. I adjure all them that are touched with any thought and zeal of godliness, to tell whether they do not evidently see, both how much more brightly the glory of God shineth herein, and how much more abundant sweetness of spiritual comfort cometh to the faithful, than in these cold and play-like trifles, which are of no other use but to deceive the sense of the amazed people. This they call the holding of people in religion, when being made foolish and senseless with superstition, it is drawn whither they list. If any man will defend such invention by antiquity, I myself am not ignorant how ancient is the use of chresm, and blowing in baptism. How nigh to the age of the apostles, the supper of the Lord was infected with foolish inventions, but this verily is the frowardness of man's boldness, who cannot withhold itself, but that it must alway play and be wanton in the mysteries of God. But let us remember that God doth so highly esteem the obedience of his word, that he willeth us in it to judge both his angels and the whole world. Now, bidding farewell to so great a heap of ceremonies, it might thus have been most comelily ministered, if it were oft, and at least every week, set before the church, but that first they should begin with public prayers, then a sermon should be

made, then the minister, having bread and wine set upon the table, should rehearse the institution of the supper, and then should declare the promises that are in it left unto us ; and therewithal should excommunicate all them that, by the Lord's forbidding, are debarred from it ; afterward they should pray that with what liberality the Lord hath given us this holy food, he would instruct and frame us also with the same faith, and thankfulness of mind to receive it, and that forasmuch as we are not of ourselves, he would, of his mercy, make us worthy of such a banquet ; that then either psalms should be sung, or somewhat read, and the faithful should, in seemly order, communicate of the holy banquet, the ministers breaking the bread and giving it to the people ; that when the supper is ended, exhortation should be made to pure faith, and confession of faith, to charity, and to manners meet for Christians ; last of all, that giving of thanks should be rehearsed, and praises be sung to God, which being ended, the congregation should be let go in peace.

44. *The often receiving of this Sacrament.*—These things that we have hitherto spoken of this sacrament do largely show, that it was not therefore ordained that it should be received once a-year, and that superficially for manner's sake, as now commonly the custom is, but that it should be in often use to all Christians, that with often remembrance they should repeat the passion of Christ ; by which remembrance they might sustain and strengthen their faith, and exhort them to sing confession of praise to God, and to publish his goodness. Finally, by which they might nourish mutual charity, and testify it among themselves, whereof they saw the knot in the unity of the body of Christ. For so oft as we communicate of the sign of the body of the Lord, we do, as by a token given and received, interchangeably bind ourselves one to another unto all duties of love, that none of us do any thing whereby

he may offend his brother, nor omit any thing whereby he may help him, when need requireth and ability alloweth. That such was the use of the apostolic church, Luke rehearseth in the Acts, when he saith, that the faithful were continuing in the doctrine of the apostles, in communicating, in breaking of bread, and in prayers. Acts ii. 42. So it was altogether meet to be done, that there should be no assembly of the church without the word, prayers, partaking of the supper, and alms. That this order was also institute among the Corinthians, we may also sufficiently gather of Paul, and it is certain that in many ages afterwards it was in use. For thereupon came those old canons, which they father upon Anacletus and Calixtus, that when the consecration is done, all should communicate, that will not be without the doors of the church. And it is read in those old canons, which they call the canons of the apostles, that they who continue not unto the end, and do not receive the holy communion, must be corrected as men that move unquietness to the church. Also in the council at Antioch, it was decreed that they who enter into the church, and hear the Scriptures, and do abstain from the communion, should be removed from the church till they have amended this fault. Which, although in the first council at Toletum, it was either somewhat qualified, or at least set forth in milder words; yet it is there also decreed, that they who, when they have heard the sermon, are found never to communicate, should be warned; if, after warning, they abstain, they should be debarred from it.

45. *The first beginning of slackness to communicate.*—Verily, by these ordinances the holy men meant to retain and maintain the often use of the communion, which often use they had received from the apostles themselves, which they saw to be most wholesome for the faithful, and by little and little, by the negligence of the common people, to grow out of use.

Augustine testifieth of his own time. (*In 6, cap. Johan. tract 26.*) The sacrament, saith he, of this thing, of the unity of the Lord's body, is somewhere daily, somewhere by certain distances of the days, prepared unto the Lord's table, and is there received at the table, to some unto life, to other some unto destruction. And, in the first epistle to Januarius, some do daily communicate of the body and blood of the Lord; some receive it at certain days; in some places there is no day let pass wherein it is not offered; in some other places only upon the Saturday and the Sunday, and in some other places never but on the Sunday. But, forasmuch as the common people were, as we have said, somewhat slack, the holy men did call earnestly upon them with sharp rebukings, lest they should seem to wink at such slothfulness. Such an example is in Chrysostome, upon the Epistle to the Ephesians. (*In cap. 1. Hom. 16. 12.*) It is not said unto him that dishonoureth the banquet, wherefore didst thou sit down? but, wherefore didst thou come in? Whosoever is not partaker of the mysteries, he is wicked and shameless, for that he standeth here present. I beseech you, if any be called to a banquet, washeth his hands, sitteth down, seemeth to prepare himself to eat, and then doth taste of nothing, shall he not shame both the banquet, and the maker of the banquet? So thou standing among them, that with prayer do prepare themselves to receive the holy meat, hast, even in this that thou hast not gone away, confessed that thou art one of the number of them, at the last thou dost not partake; had it not been better that thou hadst not been present? Thou wilt say I am unworthy. Therefore neither wast thou worthy of the communion of prayer, which is a preparing to the receiving of the holy mystery.

46. *The custom of yearly once receiving perverse.*
—And truly this custom, which commandeth to com-

municate yearly only, is a most certain invention of the devil, by whose ministry soever it was brought in. They say that Zepherinus was author of that decree, which it is not likely to have been, such as we now have it. For he, by his ordinance, did, peradventure, not after the worst manner provide for the church, as the times then were. For it is no doubt but that then the holy supper was set before the faithful, so oft as they came together in assembly, neither is it any doubt but that a good part of them did communicate. But when it scarcely at any time happened that all did communicate together, and whereas it is necessary that they who were mingled with profane men and idolaters, should, by some outward sign, testify their faith, the holy man, for order and policy's sake, appointed that day, wherein the whole people of Christians should, by partaking of the Lord's Supper, utter a confession of their faith. The ordinance of Zepherinus being otherwise good, hath been evil wrested of them that came after, when a certain law was made of one communicating yearly; whereby it is come to pass, that almost all men, when they have once communicate, as though they had sufficiently discharged themselves for all the rest of the year, sleep soundly on both ears. It ought to have been far otherwise done. Every week at the least the Lord's table should be set before the assembly of the Christians; the promises should be declared, which might feed us spiritually at it; none should indeed be compelled by necessity, but all should be exhorted and pricked forward; the sluggishness, also, of the slothful should be rebuked. All should by heaps, as hungry men, come together to such dainties. Not without rightful cause, therefore, at the beginning I complained, that by the craft of the devil this custom was thrust in, which, when it appointeth one certain day of the year, maketh men slothful for all the rest of the year. We see, indeed, that this

perverse abuse was crept in even in the time of Chrysostome; but we may also therewithal see how much it displeased him. For he complaineth with grievous words in the same place which I even now alleged, that there is so great inequality of this matter, that often in some times of the year, they came not even when they were clean, but at Easter they came, even when they were unclean. Then he crieth out, O custom! O presumption! Then in vain is the daily offering used; in vain we stand at the altar; there is none that partaketh together with us. So far is it off, that he allowed it by his authority adjoined to it.

47. *An ordinance to take away half this Sacrament from the people.*—Out of the same shop proceeded also another ordinance, which hath stolen away, or violently taken away the half of the supper from the better number of the people of God, namely, the sign of the blood, which being denied to lay and profane men, (for with such titles forsooth they set out God's inheritance,) became a peculiar possession to shaven and anointed men. It is the commandment of the eternal God, that all should drink, which commandment man dare discontinue and repel with a new and contrary law, commanding that not all should drink. And that these law-makers should not seem to fight without reason against their God, they pretend perils that might happen if this holy cup were commonly given to all, as though those dangers had not been foreseen and marked of the eternal wisdom of God. And then subtilly, forsooth, they reason, that the one is enough for both. For if, say they, it be the body, it is whole Christ, which cannot now be severed from his body. Therefore by accompanying, the body containeth the blood. Lo, how our wit agreeth with God, when it hath never so little begun with loose reins to be wanton and wild. The Lord showing bread, saith that it is his body; when he showeth the

cup, he calleth it his blood. The boldness of man's reason crieth out contrariwise, that the bread is the blood, and the wine is the body, as though the Lord had for no cause severed his body from his blood both in words and in signs; or as though it had ever been heard spoken, that the body or blood of Christ is called God and man. Verily, if he had meant to signify his whole self, he might have said, "it is I," as he is wont to speak in the Scriptures, and not, This is my body, this is my blood. But he, willing to help our weakness, did set the cup separate from the bread, to teach that he sufficeth no less for drink than for meat. Now, let one part be taken away, then we shall find but the one-half of the nourishments in him. Therefore, although it be true which they pretend, that the blood is in the bread by way of accompanying, and again, the body in the cup, yet they defraud godly souls of the confirmation of faith which Christ delivereth us as necessary. Therefore, bidding their subtleties farewell, we must hold fast the profit which is by the ordinance of Christ in the two earnest.

48. *Cavillous allegations for deince of the half communion.*—I know indeed that the ministers of Satan do here cavil, as it is an ordinary thing with them to make mockery of the Scriptures. First, they allege, that of one bare doing ought not to be gathered a rule whereby the church should be bound to perpetual observing. But it is false to say that it was but a bare doing; for Christ did not only deliver the cup, but also did institute that his apostles should in time to come do the same. For they are the words of a commander, drink ye all of this cup. And Paul so rehearseth that it was a deed, that he also commendeth it for a certain rule. Another starting hole is, that the apostles alone were received of Christ to the partaking of this supper whom he had already chosen and taken into the order of the sacrificing priests. But I

would have them answer me to five questions from which they shall not be able to escape, but that they shall be easily convinced of their lies. First, by what oracle have they this solution revealed, being so inconsistent with the Word of God? The Scripture reckoneth twelve that sat with Jesus; but it doth not so obscure the dignity of Christ that it calleth them sacrificing priests, of which name we will speak hereafter in place fit for it. Though he gave the sacrament then to the twelve, yet he commanded that they should do the same, namely, that they should so distribute it among them. Secondly, why in that better age, from the apostles almost a thousand years, were all without exception made partakers of both the signs? was the old church ignorant what guests Christ had received to the supper? It were a point of most desperate shamelessness, here to stick and dally in granting it to be true. There remain the ecclesiastical history, there remain the books of the old writers, which minister evident testimonies of this matter. The flesh, saith Tertullian, is fed with the body and blood of Christ, that the soul may be fatted with feeding upon God. (*Lib. de resurrect. carnis.*) How, said Ambrose to Theodosius, wilt thou receive with such hands the holy body of the Lord? With what boldness wilt thou with thy mouth partake of the cup of the precious blood? (*Theod. lib. 3. ca. 8. Eucharistia.*) and Jerom saith: The priests who make the thanksgiving, and do distribute the blood of the Lord to the people. (*Hier. in 2 Mal.*) Chrysostome, not as in the old law the priest did eat part, and the people part; but one body is set before all, and one cup. Those things that pertain to the thanksgiving are all common between the priest and the people. (*Chrys. in. 2. Cor. cap. 8. Eucharistia.*) The self-same thing doth Augustine testify in many places.

49. *The custom of ministering the cup to the people*

not abrogated as long as there continued any drop of pureness in the church.—But why dispute I about a thing most known? Let all the Greek and Latin writers be read over; such testimonies shall eachwhere offer themselves. Neither was this custom grown out of use, while there remained one drop of pureness in the church. Gregory, whom you may rightly say to have been the last bishop of Rome, teacheth that it was kept in his last time. What is the blood of the lamb, ye have now learned, not by hearing, but by drinking. His blood is poured into the mouths of the faithful. Yea it yet endured four hundred years after his death, when all things were grown out of kind. For neither was that taken only for an usage, but also for an inviolable law. For then was in force the reverence of God's institution, and they doubted not that it was sacrilege, to sever those things which the Lord had conjoined. For thus saith Gelasius: (*De consecr. dist. 2. cap. comper.*) We have found, that some receiving only the portion of the holy body, do abstain from the cup. Let them without doubt, because they seem to be bound with I wot not what superstition, either receive the sacraments whole, or be debarred from them whole. For the dividing of this mystery is not committed without great sacrilege. Those reasons of Cyprian were heard, which truly ought to move a Christian mind. (*Ser. 5 de lap.*) How, saith he, do we teach or provoke them to shed their blood in the confessing of Christ, if we deny his blood to them that shall fight? Or how do we make them fit for the cup of martyrdom, if we do not first in the church by the right of communion admit them to drink the cup of the Lord? Whereas the canonists do restrain that decree of Gelasius to the priests, that is so childish a cavil that it need not be confuted.

✱ 50. *Three other reasons why the people should communicate in both kinds.*—Thirdly, why did he

simply say of the bread, that they should eat: but of the cup, that they should all drink? even as if he had meant of set purpose to meet with the craft of Satan. Fourthly, if, as they would have it, the Lord vouchsafed to admit to his supper only sacrificing priests, what man ever durst call to the partaking of it, strangers whom the Lord had excluded? yea, and to be partaking of that gift, the power whereof was not in their hands, without any commandment of him who only could give it. Yea, upon confidence of what warrant do they use at this day, to distribute to the common people the sign of the body of Christ, if they have neither commandment nor example of the Lord? Fifthly, did Paul lie, when he said to the Corinthians, that he had received of the Lord that which he had delivered to them? For afterward he declareth the thing that he delivered, that all the faithful without difference should communicate of both the signs. If Paul received of the Lord, that all should be admitted without difference; let them look of whom they have received who do drive away almost all the people of God; because they cannot now pretend God to be the author of it, with whom there is not yea and nay. And yet still for cloaking of such abominations they dare pretend the name of the church, and with such pretence defend it. A though either these Antichrists were the church, which so easily tread under foot, scatter abroad, and destroy the doctrine and institution of Christ; or the apostolic church were not the church in which the whole force of religion flourished.

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